

A LOOKING GLASSE.

For Princes and People.

Delivered in a Sermon of Thanksgiv-
ing for the Birth of the hope-
full Prince CHARLES.

And since augmented with Allegations
and Historicall Remarks.

Together with a Vindication of
Princes, &c.

By M. WILLIAM STURGES
Preacher at Edinburgh.

Psal. 2.
Bee wise, O Kings.

Printed in Edinburgh, by the Author
of the *Letter*. 1672.

Mr Struthers was at the time of his
preaching & publishing the following
discourses Minister of the High Kirk
and shortly thereafter the first Dean
of Edinburgh. Principal Baillie
says he was "the most gracious
preacher in Scotland," and he
is said to have refused a Bishopric.
—

TO THE MOST HIGH,
AND MIGHTY KING:
CHARLES OF GREAT
Britaine, Defender of
the Faith, &c.

Most Dread Sovereigne,

BOrn these *Arguments* craue your Ma-
kyndlie patrocinie: as *Father* of that
Prince, whose birth occasioned the
Thanksgiving: And *Sonne* of that *King*,
who went before all Kings, in vindicating royall
Authoritie.

Gods *Providence* over Man (*his last Creature in*
time, but first in Loue) is so great; that his care of o-
ther Creatures comparatiuely seemeth a *Neglect*:
Hee hath distinguished him in *Order* and *Degree*:
Gathered him in *Societies*: And persfied these *Socie-*
ties with an *supereminent power*. That *Head* giveth
a *natiue influence* to its *Bodie*, and the *Bodie* subie-
cteth it selfe to that *Head*.

Wee bring this Law from the Wombe written
in our *Hearts*; and *Christ* confirmed it by Word and
Example: Hee disposed so his Birth at *Bethlehem*,
that at once hee fulfilled his *Fathers promise*, and o-
beyed *Augustus Edict* beeing taxed in his Mother:
The Church for ten Ages followed her Head in
that Obedience. Though her *Worke* bee Heavenly

THE EPISTLE

Matth. 18.
John. 10
Ambros. de
dig. Sacerd.
cap. 1.
ibid. cap. 2.

Utrum maior
dignitas pra-
dia dividendi
an peccata dis-
miuendi. Con-
cil. lib. 1.
Cicero. Cato
lib. 1.
Plinius in orbe
Imp. Rex. om-
niumq. Prin-
cipum. Supra
lib. 1.
Marta. Iurif.
Epist. dedic.
Paul. 5.
Suarez. defen-
s. 6.
Bellar. Apol.

by the Keyes of the Kingdome of Heauen, to winne Soules to God, and heretofore heere sit on Thrones, and judge the Tribes of Israel: Yet hee gave to Caesar the things that are Caesars. And though Ambrose say, that *Sublimitas Episcopalis nullis potest comparationibus aequari*. And *nihil esse in hac sacro sublimius sacerdote*; yet hee both praesisted and perswaded obedience to Princes.

But Babel confounded all: And Antichrist (in a more fearefull Collision of the Civill and Ecclesiastick Powers, then the two Hills in Marius & Syllaes time) trod the honor of Princes in the dust: he thought it greater to divide Lands, than remit sins; and thrust himselfe in their Thrones: Hee exposed their Kingdomes to violence; and their sacred Persons and Authoritie to contempt: These insolencies might seeme tolerable in times of blindness, as S. Austine spea- leth of Romulus Apotheosing: But now after so long contest, they maintaine them. Their Advocate affirmeth, & Paul the fifth approved it, That he is the onelie Emperour and King; the Superiour of all Kings, from whom all Iurisdiction floweth. What ever in danger they deny; or in necessitie they mitigate, this is the just Modell of their Pope, and the prime Article of their faith.

That Luciferian pride was so eminent in Popes, that it is hard to know, whether to wonder more at the Impudencie of Christs Vicar usurping, or the pati- ence of Princes suffering. Poperie was never further from the Truth, and meeknesse of Iesus, then since it was Iesuited:

DEDICATORIE.

Iesuites: That name is not a denomination of a new Zeale or goodnesse, but the *maske of exquisite craft and crueltie*; and the tincture of impenitencie: And as the Apostle maketh the opposition of *Christus* and *Antichristus*; and *Cyprian* of *Spiritus* and *Anti-spiritus*, so may wee of *Iesus* and *Anti-Iesus*.

But God by *Reformation* hath mended that confusion: The light of the Gospel hath at once revealed his *heresie in Doctrine*, and *tyrannie in Usurpation*. This is a tryall of *Princes*; for they are free and happie *Princes* who haue shaken off his Yoak; and *reformed themselves*, and their *Kingdomes* to the Gospel of Christ: But thrise miserable are they who lye still drunke in her fornications.

God in mercie hath put your M^r. in the first ranke: The Titles of *Defender of the Church from King William of Scotland*, (a) and of *Defender of the Faith from Henrie 8.* (b) of *England*; are both *Ensignes* of your profession, and remembrancers of your royall Duetie; to defend the true Church, and the true Faith, your M^r. devotion testifies the peaceable part of the discharge: And doth promise the other part by the Sword, when God shall honour Kings to execute his will on the Whore. And in Gods time, they who now adhere to her, shall count it their happinesse to follow your M^r. Example.

Behold now your M^r. *Happinesse in their miserie*: Their common end (to destroy Protestants) hath made them *Confederats*: But God hath divided them by their *privat ends* like *Sechem* and *Abimelech*:
And

Cypr. de la-
sum.

Revel 17.

(a) *Innocen 3*
(b) *Leo, 10.*
Bull, 12.

Card. Lothar.
Prædic.
Cancell. Hist.
Aphor. Card.
1622.

The Preface of

And juggling Proteus, of a bloodie Dragon, it turned
a craftie Serpent, and seeketh his saftie, by wynding
betwixt the lealoufies of these great Princes. Hee
is carried violentlie as *hope and feare*, canvasse him:
*Rut fire will breake out from Abimelech and devoure
Sechem* And these Princes shall dwell in brotherlie
loue, when they receiue the Gospel of peace.

This private offering is a fruit and testimonie of a
common joy: the Flowre of the States of this land (pre-
sent in this Citie, at the glad newes of the Princes
birth) were overjoyed: And this citie expressed their
loyaltie in all significations, so that no place of these
three Kingdomes could exceede.

It was S. Austines discretion to Macedonius a Iudge,
taken vp with publick affaires, not to deteine him
with long Epistles: What shall wee doe to so great
a KING?

Almightie GOD, who hath set your Ma. on these
three Thrones, multiplee royall gifts on your sacred per-
son, and make You a King of many Royall blessings:
That great Britaine vnder you, and your clement
Name, may more and more be a terrour to Anti-christ, a
comfort to the Saints, and a Land wherein GOD de-
lighteth to dwell. AMEN.

Your M^t.

most humble Subject,

and Servant,

M. WILLIAM STUTHERS

Ind. 9, 20.

*Virum nego-
tiosissimum in
Repub. Epist.
54.*

psal. 21. 6

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<i>For the Subjects.</i>	
<i>True Thanksgiving is true obedience.</i>	

ERRATA.

Pag.	Lin.	Fault.	Mend.
4.	in Marg.	Peremptores.	Parricidas.
44.	1.	doe more.	Doe no more.
47.	2.	the	their.
78.	31.	is best.	is most.
76.	21.	more.	dele.
86.	20.	hydrans.	hydrans.

Rejoice



A
LOOKING GLASSE
 for Princes and people :

*Delivered first in a Sermon of thanks-
 giuing for the Birth of our hope-
 full PRINCE CHARLES, &c.*

In the great Church of EDINBURGH, &c.

The Preface.

REIOYCE in the LORD, yee righteous
 (saith the Prophet) for praise is comelie
 for the upright.

I presume so farre of your Christian af-
 fection (*Dearly beloued in the Lord*) that
 I need not exhort you to joy: The cheere-
 fulnesse of your Countenance testifies the great joy
 of your heart; so that it shall onely be necessar to direct
 you in the vse, and expressing of so just and great a ioy.

*The Lord hath blessed vs in great mercie with the birth
 of a Prince on saturday last, and refreshed vs yester-
 night with these good rydings: That blessing hath man-
 nie blessings in it: A Child, a Male Child, and a first borne*

A

Male-

psal. 33. 1.

The Birth
 of y Prince :
 May 29. 1630.
 1630.

Polydor hist.
lib 5. Azor.
instit. tom. 2.
lib 10. cap 1.
Ecbertus totius
insula Monarcha, &
Edmundus.
Lawfrancus
totius insula
Britania
Primas.
Concilium.
Angl. Anno.
1085. Binus.
tom 3. part. 1.
pag. 395.

Fasting and
thanksgiving
ing two od
solemnities,

Thanksgi-
ving is more
pleasant

Male Child that came to perfection: A *Sonne* to a Father that hath no Brother, the apparent *Heire* of all these three Kingdomes, and (I may say) *The first borne Heire* that euer They had. Some Histories wrongously affirme, that some Kings were Monarchs of this whole Yle; and that same errour did creepe in the Councils, speaking of *Primats*: But the first spake as they affected, and the other followed that errour in simplicitie: They borrowed that style of (a *Monarch of the whole Yle*) from *Severus* time, and tooke the march of it from his wall. Some haue bene borne Heires of severall Kingdomes in it, but till now wee finde none borne Heires of them altogether, and that to a King, standing in the iust title and peaceable possession of them all.

These are Gods great mercies to vs; and the greater if wee consider what our sinnes deserue: They cry for judgement and our Conscience tells that wee deserue it more than other Nations that are scourged beyond Sea; but behold when hee might shewre downe deserved plagues, Hee sendeth vs vnder deserved Blessings.

Gods worship hath two odde solemnities, of *Fasting*, and *Thanksgiving*; but it is more pleasant to haue the occasion of solemne thanks for Blessing receiued, than of mourning for plagues imminent or incumbent: And better to heare now our Drummes in the streete, and Canons in the Cattle, by their sound calling vs to these joyfull meetings, than to heare them in the feates of Warre,

There is no Affection so pleasant to the heart, as Ioy; it was created in vs as a power to make vse of good: When the heart hath desired and hoped for good, it cannot but rejoyce at the obtaining of it; and in all these actions about good, it abydeeth most gladly in it selfe: Wee brought cuill in the World by sinne, and
so a

so a necessitie of sorrow : In griefe the heart is closed within it selfe , and hath a selfe-consumption for its owne folie. No temporall good entreth into our heart, but the joy for it filleth it, and then it delyts to dwell in that Ioy as the owne Element, and dilateth it selfe to vtter that joy conceiued ; As the Eare is opened wyde to heare good , and the Eye to see it , so the Heart to enjoy it , and the Mouth to expresse that Ioy. And what better expressing , than to powre out our heartes on G O D by thanksgiuing ? That as Hee is the Author of our joy , so it may returne to Him againe. A well expressed Ioy maketh a sweete Sacrifice to God, and bringeth downe a new blessing , but *excesse of joy* *exanishing in fleshlie insolencies*, and not reflecting on God, prouokes him whom we should please: Such was the rejoycing of *Pagans* in their solemnities, but Gods Word directeth vs better. Wee ought therefore to praise Him for the Blessing receiued ; and pray for a blessing to that Blessing , that his Mercie therein may euery way appeare. And because of our selues , wee cannot doe this as wee ought ; let vs call on the Author of the Blessing , and craue such direction from his Word , that in this solemne and publicke Ioy , wee may approue our selues to Him.

Sicciue expri-
mitur publi.
cum gaudium
per publicum
dedecum.
Tertul.
Apolog. 35.

The Text. *Psal. 72.*

1. Giue the King thy judgements , O G O D , and thy righteousnesse vnto the Kings Sonne.
2. Hec shall iudge thy people with righteousnesse , and thy poore with judgement.
3. The Mountaines shall bring peace to the people, and the little hills, by righteousnesse.

The first part : K. DAVID a Suter.

The summe
and order of
the words,



DO O K E not (*Beloued in the Lord*) for a
ful explication of euery part of this Text,
with their do&trines and vses, as wee doe
in Sermons, but onely for such points as
this occasion craueth : In summe it con-
taineth a prayer of King David for his Sonne
Solomon, and off'reth three things to our consideration.
The Suter who prayeth is King David: Next, for whom
hee prayeth, it is for Solomon: And thirdlie the thinges
that hee suteth, which are three: First, the Gift of King-
lie wisdome; verse 1. 2. The vse of that Gift in righteous
Iudgement: verse 2. And thirdlie the fruite of that Gift so
vsed, Peace and Tranquillitie: verse 3.

King David a
supplicant.

For the first, the suter is King David, a Father for
his Childe, a King for his succeeding Sonne, and a Pro-
phet for one that G O D was to blesse. Nature might
moue him as a Father to seeke the good of his Sonne;
and Civilitic as a King, a greater Father of a Kingdome,
to seeke the good of his Successour: But as a Prophet
hee is moued diuinely to sute that which G O D had
showne him hee was purposed to doe: In the first
two respects, hee had an ordinary grace as a Father, and
a King to seeke this Blessing. In the thrid: hee had an
extraordinarie gift to augment the former two, beeing
priuie to Gods mind in this particular. Therefore it is
not onelie a Prayer, but a Blessing: The one suting a
Gift, the other conferring the sought Gift, or rather
declaring that it was to bee conferred on Solomon.

Parents haue a Fatherly authority ouer their Children
to blesse them, and are obliged to seeke their good (be-
cause like Adam and Eue, they are first their murderers
ere they bee their Parents) And Kings as Fathers ouer
their Subjects; but Prophets are aboue them both
in

*Primum peregrini
cores quam
parentes
Bern. hom. 2
super missus
est.*

FOR PRINCES AND PEOPLE.

5

in this point : what the former haue by nature, and Gods power committed to them, that and more had *Dauid*, a Prophet, as being priuie to Gods purpose. So that this Prayer is not so much a Prayer for obtaining, as a prophecie that hee shall obtaine. That extraordinary Gift is now ceased in the Church, yet euery one should take heede how hee prayes : That as the matter hee seekes is good in it selfe, needfull for vs, and promised, so it be sought with confidence and liberty. If the Lord so open our hearts to seek it, hee will also satisfie our hearts in granting. *None knowes his minde, nor hath giuen him counsell*, but when Prouidence is performing his promises, hee will giue some notice of his purpose to his owne in these particulars.

God had purposed this blessing to *Solomon*, and now hee moueth *Dauid* to pray for it as a meanes both to giue his purposed Gift to *Solomon*, and to oblige *Dauid* the more for obtaining of it by prayer : The Blessing hee hath ordained for vs, hee giues an heart to seek it, and in the very time of so free and affectuous seeking, worketh in vs an hope of receiuing : *For wee know not what wee shall pray for as wee ought: But the Spirit it selfe maketh intercession for vs, with groanings which cannot bee uttered. And hee that searcheth the hearts, knowes what is the minde of the Spirit, because hee maketh intercession for the Saintes according to the will of God.* Gods Spirit will not assise vs with a spirituall libertie and confidence, in seeking that, that God is not purposed to giue; for God is euer like Himselfe.

Prayer is on our part a Condition required, and a meane to obtaine; and on Gods part, a sort of beginning and obliging to giue vs that blessing that he hath made vs to seek. These are both temporary effects of Gods eternall purpose, and meanes to performe it: This is the couenant of grace, to turne the Condition in a promise,

A 3

and

*Parentes sensus peremptores, &c.
Cypr. de lapsis
Scilicet. 7.*

Amos cap 3 5

*Cum ipse Pater qui largitur ista suggerat peti, &c.
Cypr. de ascens. cap. 4.
Rom. 11. 34.*

Rom. 8, 27

Grace compleats all the parts and degrees of our happinesse.

*Credituros
promissis, qui
dixit, & non
docebit unus-
quisq. proxi-
mum suum.
Reconcilian-
dos promissit
qui dixit pro-
pitius ero in-
iquitatibus
eorum. &c.
Prosper de
Vocat. Gent.
lib. 1. cap. 9.
Ephes. 2.
Psal. 10. 17
2. Sam. 7. 27.
1 Chr. 17. 25.*

*Solomon pra-
yed for.*

*Gods great
respect of
Kings.*

and then to performe it in vs, that as G O D presenteth Saluation vnder condition of Faith and other workes of grace, so hee promiseth these conditions, and worketh them in vs. *Hee promised that they should beleene, who said, And they shall not teach enery man his neighbour, Know the Lord. Hee promised that they should bee pardoned, who said, I will bee mercifull to their iniquities. Hee promised that they should obey, who said, I will put a new heart in them. Hee promised that they should perseuere, who said, I will put my feare in their heart, so that they shall not depart from mee.* So then, Grace purposeth, Grace promiseth, Grace maketh vs to pray; and Grace performeth the promise in answering our prayers, that it may bee seene *Wee are saved by Grace.* This wonderfull disposition of Gods Grace in prayer, is summed vp in one verse. *Lord, Thou hast heard the desire of the humble, thou wilt prepare their heart; Thou wilt cause thine Eare to heare: And Dauid on this same purpose: Thou hast said, That thou wilt builde mee an house: Therefore haue I found in mine heart to pray this Prayer to Thee.*

To the KING.

The second part: Of a Monarchie.

THIS much for the Person that prayeth, To wit King Dauid, the next is, for whom hee prayeth, and that is the King, euen his Sonne Solomon, and that for three causes: The first is *common* to Kings, whom G O D respects as his Deputies among men: The next is *particular* to Solomon, as beeing designed in Gods promise to be a successeur to Dauid: The third is *typicall*, because hee was the type of Christ, the King of his Church; and so had a right to competent giutes for his place, for the better typifying of such a truth.

Heere is the *great respect* that God hath to Kinges, he causeth pray for them, marke their businesse, and write

portions

portions of Scripture for them : So *Solomon* designing to the Crowne gave vs this *Psalme*, and his Mariage the 45. *Psalme*, and their *Acts* hath given vs manie Histories in Scripture, that his Providence about them may bee more manifest, and his care of them, may witness his care of all mankind. God hath set them up to bee respected as the Heades of humane Societies, and though there bee innumerable people in the World different in Lawes, Manners, Languages, &c. Yet hee hath summed them vp in severall Societies vnder Princes, and provided not onely Order but also degrees whereof Kings are the Heads. Therefore the holy Apostle calleth them, *supereminent Powers*: and the primitiue Church expounded that clearly. *Wee honour the Emperour next to God, and lesse than God alone.*

This leads vs to consider in principallitie the *Author*, the *Necessitie*, the *Excellencie*, and *Limitation*. The *Author of Principallitie*, is *G O D*, the *King of Kings*, either immediatelie designing them, as hee did *Dauid* and *Solomon*, &c. or mediately mouing the heartes of people to choose them. Hee hath made man a social creature delighting in Society: and Necessitie, and Profit, hath confirmed that sociableness, and drawne them together in Societies and Incorporations: they know by the light of Nature, that Societie is better than Solitarines, and that a multitude with equalitie hath confusion, and Order without Authoritie is an *Anarchie with Oppression*. Therefore, as God wisely ordained, so they willingly admit these graduall respectes of higher and lower degrees, and take on that beautifull Order which hee established: Hee appointes an outward Government to mankind, and giues the influence of it not indifferently to all, but to Kings and Princes as the most eminent parts of mankind.

If wee looke to man simplie as hee is reasonable it is not

Rom. 13. 1

Colimus imperatorem, &c.

Tert. ad Scapul. cap. 2.

The Author of Principallitie is God.

Cum res sit praestantissima ordo politicus, &c.

Calvin. in hunc locum

2. The ne.

celsitie of
principality.

Cheffan.
Catal. part.
5, conf. 1.

Prover. 8. 8

D. m. 2. 11.

is not *unpossible* for him to liue without publicke Gouvernment, but if wee consider him as hee is now with *corrupt reason it, is altogether impossible*: Hee could not liue alone without Societie, and in Societies hee was worse than alone, because of injuries: the wealchie oppressed the poore, and the stronger the weake, so that by time Societies agreed vpon a common Gouvernment, and set vp some one who excelled the rest to gouerne all, and that common consent gaue him power to rule, and disposed the rest for more heartie obedience. So God by his Law written in their hearts, led them to Gouvernment, to deuolue their power in the hand of one, for eschewing of injuries, and procuring both publicke and the priuate good: *Societie remedded Solitarinesse, and Principallitie remedded the iniuries of Societies.*

Some haue drawne Principallitie simple from the Ambition of men, because *Cain, Nimrod*, and such like were vsurpers, But they should distinguish betwixt *mans Ambition and Gods institution*: Man had his owne ends of vaine glorie, Auarice, Reuenge, &c. But as God was therein punishing sinne, so also prouiding Order among men, and therefore hee taketh with principallitie as his owne ordinance. *By mee Kings reigne and Princes decree Iustice.* There bee sundrie wayes to come to a Kingdome: The suffrages of people in *Election*: Victories in *Conquest*: Birth in *Succession*: But GOD is the Authour of Magistracie who *giues Kingdomes, and transferres them at his pleasure.* That *Kings are*, it is the diuine Law written in the hearts of men: But that *such or such a man is a King*, is by diuine prouidence. They are the most eminent and conspicuous Things in the World: Their beginning, course and end leaues to some to be of *Fortune*: And such as contemne that blind idole, ascriue them to *Fate, an imaginary necessitie* beside the will of God and Man, but
diuine

divine Providence disposeth all humane Kingdomes.

Man by sinne hath drawne on manie *Necessities*, but God hath appointed lawfull Callings as their *Remeede and Supplie*: and if wee compare him to a Body, they goe in foure sorts: The first is of Callings, absolutlie necessar for our *Being*, as *Husbandrie* and *Pasturage*, the two Legges whercon the great body of man standeth. Wee are of the earth, wee walke on it, and liue by it, and these two Callings draw the substance out of it, in Fruits and Fleshes for our *necessitie*. *The profit of the Earth is for all: The King himselfe is serued by the Field.* The second is of such Callings, as beside *Necessitie* haue great *Profit* for our *well beeing*; as *Crafts* and *Merchants*: these are busie about the fruites of the former Callings; the first perfecting them by *Arte*, the other changing these fruits of *Nature* and *Arte*; these are as the two *Hands*, in this great Bodie. The third is of such Callings, as beside *Necessitie* and *Profite* haue also *Ornament* for our *better Being*. These are as the *Heart* of this Bodie in liberall *Sciences* and *Professions*, &c. They frame and fashion the Soule which is the Man, and make him a Man properlie. The fourth is of such Callings as beside *Necessitie*, *Profite* and *Ornament*, are for human *Perfection* for our *best Being* in this life, & that is *Principality* & *Gouernement*; as the *Head* in the ciuill Body perfecting it with humane excellencie. *But the Pastorall calling answereth all these respects spirituallie.*

God made all this plaine in the beginning. Iist he gaue *Adam* a *Being*, then appointed him *Maintenance*, and a *Law* to lead his life: And when hee fell, his first businesse was tilling of the ground by *Cain*, and *Pasturage* by *Abel*, as meanes to helpe the difficultie of maintenance that came by the curse layd vpon the Earth for his sins. Thereafter came the *invention* of *Mechanicke Trades*, to make vse of the fruites of these two simple Callings,

B

and

Divina providentia regna constituntur humana, Mans necessitie, & Gods supplie by Callings.

Eccles. 1. 9.

Gen. 1. 26.

Gen. 2. 16.

Gen. 4. 2.

Gen. 4. 22.

Gen. 4.

Gen. 4. 26.

Gouvernement
founded in Adam.Princes giue
a civill life
to a Land.

and Gouvernement came in also in the owne degrees and periods. Lastly, when men were sensible of their miserie spirituall & temporall, and from that sense *Seth* called his son *Enosh* (that is, *Miserable* or *Calamitous*) then Religion was solemnlie exercised by *in-calling on the Name of the Lord*. They found such miserie, as neither humane *Invention*, *Industrie*, nor *Gouvernement* could helpe; & therefore took them aboute all to the *Religious worship of God*, that he wold mitigate the just curse by his supervenient Blessing, and leade them to a better Paradyse than they had lost.

Three sorts of Gouvernement were in *Adam*: The *Husbandlie* gouvernement ouer *Eua* his wyfe: The *fatherlie* ouer his Children, and the *Princelie* ouer all mankinde so long as hee lived. The first was more, a bond of *love* with his Wife, another himselfe: The third was a sort of authoritie, as a Superiour ouer inferiours: And the second was mixed of *Love* and *Authoritie*. As mankind increased, so God drew out the Lyne of principallitie in *Families*, *Townes* and *Countries*, &c. which are both severall partes of Principallitie and Images of it: to testifie that mankind cannot well subsist without Gouvernement. Euerie man carieth the image of it in himselfe, hee hath a bodie of many parts, and euerie part hath the owne temper and forme, to bee a *seate* or *instrument* of some power in him. The Soule likewise hath diuersitie of powers, to *understand*, *remember*, *will*, &c. And yet notwithstanding of this diuersitie, they haue all such a respect vnto other, that they submit themselves to a gouvernement for the good of euerie one severally, and of the whole man, in which respect wee may call Man, *A little Kingdome*.

Gouvernement then is of absolute necessitie, without which neither House, nor Citie, nor Nation can stand, no nor the nature of things, nor the world it selfe: For what is a multitude of people without it, but a liuellesse and confused masse? They are not set to work in their severall callings, neither haue they fruite of their labours, neither

FOR PRINCES AND PEOPLE.

II

use, nor enjoying of their fruites: But Gouvernement as a *vigorous life* quickeneth all, giues a *beautie* to the bodie, and a sort of *abilitie* to euery particular member. It is principallie in the head, and from thence floweth to euery member, to enable it for its own office: I need not to enlarge this point. *This Citie, & other places of this Kingdome that were sometimes quickened, and warmed ciuillie by the presence of Kings, are now in a languishing Widow-hood, because of the farre distance of that warming Sunne.*

Principalitie maketh a great relation in mankind: It is the Head, and such an Head as receiuing due respects from other Callings, imployes it selfe againe to their good: They sustaine it by their offices and labours, and it recompenceth them with a mutuall sustaining, in that it prouydeth for them both libertie to labour in their Callings, and peace to enjoy the fruit of their labours, without which the better their Lotte be, the greater crosse, if it bee pulled away by warre or oppression.

*It is Gods Wisedome to rule man by Man, and to set vp some of Mankind aboue the rest: Thogh Kings be of the same kind by Nature, yet their degree and Spirit make them seeme to be of another kind, that the mutuall dueties of commanding & obeying, may be the more distinct: And then to make them the more pleasant, he hath bound these far distant degrees in the bond of one kind: Kings command their Inferiours, *lovinglie* as their owne kind, & Inferiours obey Kings *willinglie*, as their owne kind: The communion of the kind distinguished by God in degrees keeps that Relation *contentedlie*: The Head, the Hands, and the Feet differ in their places & offices, yet are all one flesh in one Bodie: The Head commandeth them not rigorously, neither doe they obey it grudginglie, but all their Offices are done in loue to other. The disposing of these places and degrees are absolutely in Gods hand, and hee commands euery one to apply themselues to other*

3. The excellencie of principality.

The kindlie and sweete relation betwixt Prince and people.

The Character of
Principality
is of GOD
immediate-
lie.

according to their place. *This is the Finger of God to make Authoritie as a vigorous life to quicken a Kingdome*, and then to bind it vp in such agreement, that many thousands of different conditions doe submit themselves to one.

Princes haue this *Excellencie of Spirit*, not so much from their *Birth or bodilie temper* as from *God immediatlie*: Hee createth in them a reasonable Soule, to make them Men, and giues them a princelie Spirit to make them Kings among Men. *Dauid* was of priuate breeding, but so soone as GOD tooke him from behind the Ewes and set him vpon the Throne; hee gaue him an *heroicke Spirit*. Their Birth indeede giueth them great Priuiledges; but the *royall Spirit* is not infallible annexed to it: GOD reseruech it to his owne free dispensation: hee hath set them as Heads of Societies, and the Head is plenished with *Vnderstanding*, and with moe *Senses* than the Bodie, for it is the seate of all the Senses, and none but the sense of Feeling is diffused through the whole bodie, & that floweth from the Head. So Kings by their place should be accomplished with humane perfections aboue their Subjects. This hath with it a *largenesse of heart to over-reach priuate spirits* as farre as their place is aboue them, and that both in *fore-sight* to project their businesse, and *Prudence* to manage it. And they haue as large *affections* of joy and grieffe, and their fruits answerable in *Contentment* and *miscontentment*. Their ordinar measure in these things would bee *excesses* to ouerwhelme priuate Spirits: Their greatest place occasioneth them greatest humane contentments, but lest they become insolent as great miscontentments are annexed. So God hath counterpossed these great things in greatest Spirits, both to keepe them from extremities, and to hold them on the Ballance of Equilibitie.

The signes
of principa-
lie,

Power and Authoritie are inuisible in themselves, but visible in their outward signes, and the more euident, the great

greater difference they make betwixt Kings & Subiects. Princes are men as other, yet are they farre in dignitie aboue other, as the patternes of *natiue Nobility* that cometh of Birth, and the Fountaine of *datiue Nobilitie* that flowes from Princes fauour. Though it fall out otherwise, sometimes for iust cause, yet in an abstract consideration they ought to bee, and vsuallie are the choysfest Men in humane perfections.

A speciall signe is that *Maiestie* wherewith God stampeth their countenance, to tell what Spirit dwelleth in such a Bodie: Though they bee but Men, yet that Maiestie in their countenance equalleth their place. This maketh their verie silence to bee awfull and imperious, it foundeth sometimes the most resolute Spirits, and putteth possessed wits to precipitation. His whispering in his Chamber setteth all his Kingdome on worke, and the onelie mouing of his lippes putteth all his Provinces to businesse: But if they speake in palsion, it is like the roaring of the Lyon. This can be nothing else but the hand of God, that maketh so sensible a difference betweene ruling and ruled Spirits in one kinde of Creature.

Next, God hath giuen them foure *Ensignes of a kinglie Power*. The *Throne* as the ground of their Authoritie vnder God: The *Scepter*, the signe of their Law-making, or *Nomotheticke* wisdom, by its touch giuing life to Lawes: The *Sword* to execute Lawes, as a token that all the Swords of their Subiects are at their command for Warre and Peace: And the *Crowne*, as the signe of Glorie, arising of the right vse of all the former. God bestowed on Solomon such a royall Maiestie as had not beene in any King of Israel before: For the Lord his God was with him, and magnified him exceedingly.

Their Place is great indeede to bee Gods Vice-gerents on Earth, yet that greatnesse is not absolute, but hath the owne limitation: Their power is as well bounded as their

1. In their countenance,

Quantus motus sit ad unius iussione[m] imperatoris,
Aug hom 16.
Prov. 19.12.

2. In their Ornament.
Aut capite Diadema, aut in manu Sceptum. Tertul. aduers. Iud. cap. 10.

1 Chr 29.25
2 Chr. 3.1.

The limitation of Princes,

Psal 82. 6, 7.
Sciunt quis
illis dederit
imperium, a
quo sunt se-
cundi post
quem primi,
&c.
Tertul. Apol.
cap. 30.

Hos. 8 4.

Eccles. 5. 9.
Psal. 51.
Soli Deo reus
quis homi-
nem non ha-
bet qui eius
facta disudi-
cet. Cassiod.
ibid.

1. Monarchie

Persons: Mortality boundeth their life, so doeth Providence their Power; & that on Gods part by *Communi- cation* for the originall, and *overruling* for the vse, and on their part *dependence* on God, and *subiection* to a recko- ning hemmeth it in. *I said, Yee are Gods, and all of you the Children of the most High: But yee shall die like men.* It is not of themselves, but lent of God, and not for themsel- ues but for him and his people: It carieth in it selfe an obligation to vse it to his glorie whom they represent, and a care in that vse to doe nothing that is not worthie of him: *When Goodnesse and Greatnesse meete in them, they are glorious Images of God*, but when their greatnesse is voyde of goodnesse, they are hurtfull to mankinde, and make the Name of God to bee evill spoken of: So long as they governe aright, their government is accepta- ble to God; but if they abuse their power, and follow their owne will and not Gods, then hee disclaimes their government: *They reigned, but not of mee.* The excellencie of their Calling cannot expiate these faults of their Per- son, but procures a double wrath:

If they looke onely to their place; as comming by *Birth* or *peoples favour*, or their owne *worth*, without re- spect to God, they cannot but swell in prid with *Nebuch- adnezar*: But when they take them as out of Gods hand, they will reverence him, and vse them to his glorie; and that wise imployment shall proue a way to a better Crowne in Heauen. *They are indeede above their Subiects* yet *God is above them*, the most High and higher than the highest: *David* knew that he both iniured *Uriah* and his people; & that they could not correct him for his offence, yet hee saw the punishment in Gods hand, and beeing afraied thereof, cryed out, *Against thee, against thee, one- lie have I sinned.* Hee confesse himselfe guiltie to God alone, because he had no man who might iudge his fault.

Of all that is said ariseth a confirmation for a Monarchie:

a Res

a *Refutatiō of some errors*: And a *Direction* in some dueties. For a *Monarchie* this Text is plaine, because it speaketh of a King, appointed & allowed of God in mercie: Sundrie sorts of Government haue beene deuysed as *Monarchie*, *Aristocracie*, and *Democracie*. and these either simple or in diuerse mixtures, but so that some one forme did preponder the rest, & gaue the name to the whole. Though all bee good in themselves, and God can serue himselfe of any of these, yet they all point at a *Monarchie as the best*: For supreme power is to bee found in them all, but the difference is in the *number of the Persons*: For that same supreme Power, which *Monarchie* hath in one *Person*, *Aristocracie* hath it in some few of the best, and *Democracie* in the *multitude* of the people, so that euery one of them is a *Monarchie* indeede diuersified in the number of Persons.

As for their Practice, when moe ruled, they feared the vsurpation of some one, and vpon that feare as they saw any excell the rest in Riches, Wisdome, or Friendship, they serued him with an *Athenian Ostracisme*, or a *Syracusan Petalisme*, and for one yeeres ruling, cast him in ten yeeres banishment: But by time they saw the ill of that censure, that it made *worthie men hold backe from publicke meddling*, and opened a doore to vpworthie ambitious men to misguide all: And the *Romans* who like a feuerous man, changed all sorts of government to finde out the best, as *Kings*, *Consuls*, *Tribuns*, &c. were forced in great danger to chuse a *Dictator*, and in end turned to a *Monarchie*, which is nothing but a *perpetuall Dictatorship*. And when *Augustus* fained politicke to lay downe the Em-pyre, the Senat requested him to keepe it still, they had beene burnt so oft with the violence of a *tribunitious government*, that they chused rather to hazard on the fanks of one *Monarch*, than the furies of a multitude.

Everie forme of government hath the owne Com-modities,

is the best
sort of Go-
vernment.

Tum Respub.
id est res po-
puli bene ac
iuste geritur
sive ab una
Rege. sive a
paucis opti-
matibus, sive
ab universo
populo.
Augusti de
Civis. Dei-
lib. 2. cap 20.

Their prac-
tise is Mo-
narchie.

Monarchie
is the end of
all.

1. Errour in
Princes; affecti-
on of
Divinitie.

That con-
ceate is a
great frensie

modities, but Monarchie hath moe, and all these disputes that conclude for a Monarchie, doe vnderstand such a Monarch as is furnished with these three most essentiall gifts: *Perspicacitie in iudgement: Honestie in designs: and constant stabilitie.* There is but one head and one heart in the Body, one *Sunne* for the day, and one *Moone* for the night: And Birds, Beastes, and Bees, haue but one Leader of their companie: And God set vp but one *Moses*, one *Ioshua*, and one Iudge in Israel at once. Hee reproveth Israel for seeking a King, not because of the vnlawfulnessse of a Monarchie, but for loathing the government of Iudges which hee had established, and that ruled more moderately than the Kings of the Nations:

The errors to be refuted are these which haue fallen either in Princes or people. Some Princes looking onely to their greatnesse about their subiects, haue forgotten that they were men, & sought to be counted & called Gods: They doated so on their prerogatiues as to be ashamed of Humanitie, and puffed vp with Victories about men, would not bee men any longer, but set forward their Conquest to Heaven. So *Alexander* in his flourishing state, and *Domitian* and *Caligula* in the midst of their pleasures, and *Caius* was so confident of a Divinitie, that hee pittied the Iewes, who would not count him as a god: That same pitie (if wee trust the *Stoicks*, who banish that passion from their wise men) might tell him, that hee was but a fraile man. But they were as senselesse of the inward convictions of their errour, as they were ignorant of the Truth.

There fell never such a frensie in man, as to bee tickled with a desire to bee a god, or a conceate that hee is so: Sound Humanitie knowes that Divinitie is a thing transcendent, and they who are sicke of that diseale, are voyde of sound iudgement and haue put off Humanitie it selfe. It was Sathans baite to *Adam* in the beginning, but hee

he proponed it afterward in a grosser sort to such as was sicke of Ambition: *And it fell not in good Princes*, but in the worst, for *Domitian, Caligula*, and such Monsters were greedy of that honour, but *Augustus, Titus* and *Traian* were not so. They were conscious to themselves of great wickednesse, and knew that the world abhorred them, yet they would cover all with that faire colour, as to bee better than all men, while they were the pests of their time: But a good King needeth not seeke to bee counted a god, *for hee is better than any of the gods of the Heathen*. But all that affectation of a Godhead was grosse Atheisme; for if they had thought that there were any Gods, they would not haue vsurped vpon their place or office: And it proved that these injured gods were not at all, for if they had beene, they would not haue suffered themselves to bee oppressed by a multitude of Monsters, who did not so much vex them by that encroaching, as destroy their account by profanesse. That multiplication of gods destroyed their feare and respect among men.

I know not whither it was a greater trick in Sathan, or madnesse in them, to seeke a place among the gods: But it testified in them both, a mocking of the gods, whom they counted no better than Companions to such Monsters, for they were as farre dishonoured, as these men were honoured imaginarielie; but indeede all was alike heere. Though wee follow that distinction of *Lares* and *Larva* good and evill *Spirits*, or their *Manes*, whose good or ill was vncertaine, yet it is sure, that the best of their gods were but men, and the most part either cruell oppressours or filthie Atheists. *Bacchus* was a drunkard, *Hercules* a Palliard, *Iupiter* a Parricide, *Venus* a Whore, and in a word, the gods of the Gentiles were but the names of Vices: But indeede Sathan had an higher intention to dishonour the true GOD, and exalt wickednesse, while

C

hee

*Ante omnes
Deos & super
omnes Deos,
Tertul. Apol.
cap. 39.*

*It is Sathans
policie.*

*August. ciuit.
lib. 9. cap. 10*

*Gentium mu-
mina scele-
rum nomina.*

*Idem non
magis regno
quam vicijs
principem.
Cypr. Epist. 2.
Portenta non
numina, Cyp
de Gaur. Idol.
sect. 2.*

The Pope is
taken with
that frensie.

*Pontificale de
Consecratione
Imaginum.
Minor est si
tunc Deus
dicatur.
Tertul. Apol.
Maledictum
est, ante Apo-
thensin Casa-
rem Deum
nuncupare.
Tertul. Apol.
34.
Nec Deus es
nec homo.*

1 Anabap-
enemies

hee purchased a commendation to Vices (which are too alluring of themselves) by the colour of Religion, and a Divinitie. God punished that frensie in *Herod*, for suffering the people cry, *The voyce of God and not of man*; hee refuted their flatterie, and punished his pride, by making wormes at once to breede of him, and feede on him: He is a miserable god who is turned in the matter and foode of wormes, and in one instant is both their Mother and Nurce. God tooke that summar course with him, because hee vsurped vpon the true God, whereas Pagans vsurped vpon the false gods onely, who were as wicked as themselves.

We would count that madnesse fabulous, if the Popes brought it not on the Stage againe, and none but they in the Christian world; for Pagan Princes finde no successours of their pride in the Throne of Kings, but onely in *Peters Chaire*: And what wonder, since they professe a power by Consecration, to make *stones and stockes to bee adored* with a *relative and terminative* worship; and giue power to Priestes, by mumbling of five words to creat their Creator: Why may not the Author of so many gods call himselfe a God? and craue adoration: *The conceit of their transcendent power, hath transported them from their wits*; for vnder other names and colours they follow the pride of *Alexander* and *Domitian* to bee counted gods, and of *Diocletian* to bee adored as a god while hee lived: And that more damnable than they, because these Princes were ignorant of the true God, and the Divinitie they affected was worse than Humanitie: But Popes professing the true God, and vsurping his Name and Titles, are more sacrilegious than they. They will not hyde so low as to bee Men, and cannot bee gods, therefore they must bee some third thing, and what that is may bee knowne by their *Luciferian pryde*.

The errors about principallitie in people are two especialie

ciallie: The first of *Anabaptists* who think that *Magistracie* cannot stand with *Christian Religion*, as though Christ who came to persite man by grace, destroyed good order among men: His Redemption looseth vs from sin, but not from the ordinance of God; hee came to destroy the workes of *Sathan*, but not the workes of God: And *Christian Religion* in the *Magistrate* is so farre from taking away his power, that it addeth moreover an aptitude to use his Power aright: And in *Subjects* it looseth not the obligation of obedience, but confirms it (a) For if any man thinke because hee is a *Christian* that hee needes not pay tribute, nor giue due honour to *Superiours*, hee falleth in a great error. (b) And the *Iewes* sinned not, because they said, they had not a King. but *Cesar*, but because they denyed Christ. It is a singular worke of God to erect and maintaine a right Governement in the world: (c) And the *Apostle* hath commanded vs to render tribute to whom tribute is due, custome to whom custome, feare to whom feare, honour to whom honour.

The mysticall Bodie of Christ is not a multitude of one gift, one degree, & one office, but in diversity of gifts and Operations doth respect other. Preheminency in Princes, & subiection in people stand well with grace, & the holie Spirit can direct the one in commanding, & the other in obeying without any disparagement of grace; for hee who said, *By mee Kings doe reigne*, sayes also, *Let everie Soule bee subiect to the higher Powers*: Since grace then hath the owne order and degrees in his mysticall Body, it can well agree with the order and degrees hee hath made in the civill Body of Kingdomes. The like may bee seene in *Heathen Princes*, (d) for their jurisdiction destroyes not their *humanitie* but they may keepe them both, it enableth *Humanitie* in them to curbe the inhumanitie of oppressors. The heavenly City of the Church is here lodged in the earthlie Citie of worldlie Kingdomes, and it were a bad requitall for that her lodging to destroy them: Therefore let that heavenlie Citie

to *Magistracie*.

(a) Si quis putat quoniam Christianus est, &c.

Aug. propos. 72. ex Epist ad Rom.

(b) Iudaei non peccarunt dicenda non habemus Regem nisi Caesare, sed quia abnegarunt Christum.

Aug. Ps. 55.

(c) Singulare Dei opus est rectum in munda principatum erigere ac tuere. Calvin. in hunc locum, Rom. 13. Grace and Magistracie agree.

Prov. 8.

Rom. 13. 1.

(d) Potes officio jurisdictionis tuae fungi & humanitatis meminisse. Tertul ad scap cap. 4.

obey the Lawes of that earthlie Citie, so long as shee sojournes in it, that since mortalitie, is common to both Cities, concord may bee kepted betweene them in things that concerne it.

These men doe sin against God; the law of Nature, & the good of humane Societies (e) for even reasonlesse creatures haue a King of their own kinde, & submit themselues to him. It is but a fleshy licence that they seek vnder the name of a Christian liberty (f) as was said of old to the Donatists their forefathers, according to these deceitfull and vaine opinions the ruines are loosed to humane licence, and all sinne left unpunisht, that a boldnesse to hurt, and a libertie of wantonnesse may reigne without the barre, and opposition of Lawes: Yea, take away that which wholesome Doctrine commandeth wiselie by the holy Apostle for the health of the World: Let every Soule bee subiect to the higher Powers.

The second is a popular error of some, who thinke that Magistrats receiue onely benefite of Subiects, and giue no recompence againe: But they should remember that duties betwixt Princes and people are mutuall, and their fruites also: The wise governing of Kings, and peace following, is as great a good as people can giue to them: God hath tyed them together by mutuall respects & the more they are kepted by both the parties, the more they increase; and there is neither possibility nor hope of safetie to either but in their agreement. The people of Rome fell in this same error, they departed from their Senare, because they sate in ease, while the people indured labour and lose of warre: But Menenius Agrippa cured that error by a popular comparison.

All the parts of the bodie (said hee) were angrie on a time at the Bellie, because by their care and service all things were purchased for it, which in the meane time had ease in the midst of the Bodie, and enioyed the fruite of their labours: Heereupon they conspired against it, that the hands should not beare meate to the mouth, nor the mouth receiue it, nor the teeth bray it:

But

(e) Ambros.
Hexam. lib. 5
passim.

(f) Secundum
illas vestras
fallacissimas
vanissimasq.
rationes ha-
benis laxatis.

Aug. contr.
epist. Gaud.
lib. 2. cap. 11.

2. A popular
error that
Princes get
good, but
giues none
to their peo-
ple.

Æsop De-
cad. 1. lib. 2

But while by this anger, they would dantoun the Bellie, all the members of the Bodie fell in extreame consumption whereby it appeared that the service of the Bellie was not in vaine, and that it was no more nourished, than did nourish the bodie, while it sent out prepared foode to everie part: Therefore they resolved to quyte their discontentment, and doe their wonted offices to the Bellie. By this rude and populare Oration, the people of Rome began to heare of concord, and at once were reconciled to their Senate: The Bees giue the like respect to their King, hee alone among so busie labourers, is excoemed from labour, and yet is placed in the midst and largest roome of the throng Hyue.

The directions for people are to pray for Princes, & obey them in the Lord: Gods care of Kings, is both for their Place which he assigneth vnto them, and for their worke to bee his Instruments for the good of mankind: And therefore, people are bound in the Lord, to honour them for their place, so farre aboue them: To loue them for their worke, so profitable for them: And to commend them daylie to God, that hee would hold their Heart in his hand, and magnifie his ordinance in their government: So *David* example in this place, and the Apostle commands vs to make *Supplications, Prayers, Intercessions* for all men, for Kings, and for these that are in authoritie. Their condition also craues this, for their education is vsually in libertie without controlement; and since corruption in Subjects breaketh out in great insulencies, What may it doe in Kings? great power without great wisdom, and a speciall assistance of God is dangerous both to the possessours and those they rule. Their place layes them open to many dangers, and therefore a necessitie on our part to pray earnestly for them.

Our prayers are both for their good, and our own: thogh the fruit come first on Princes, yet in the next roome it commeth to vs: The raine that falleth on the mountaines bydeth

*Ambros. Hex.
lib. 5. cap. 21*

People
should 1.
pray for
Princes,

*Nos pro salu-
te imperato-
ris Deum in-
vocamus a-
ternum. Ter.
cap. 30.
1 Tim. 2. 1.*

Such pray-
ers are our
profite,

1. Tim. 2. 1.

Ier. 29. 7.

1 Kings 24.

(g) Si quis de
populo deſiat,
ſolus perit.

Verum Prin-
cipis error
multos inſol-
vit. Bernard.
Epiſt. 127.

(h) Regum
lapſus pana
populorum eſt
amb.

Apo David.
Quapropter
utile eſt ut bo-
ni diſulateq.
regnent. Aug.
Civ. Dei lib.

4. cap. 3.

2 Odey
them in the
Lord,

Rom. 13. 1.

bydeth not there, but ſlydeth downe to the Valleys: So when fervent prayers bring downe bleſſings on Kings, the people are therein bleſſed alſo. When the Apoſtle biddeth vs pray for Kings, hee telleth that our fruite ſhall bee a quiet and peaceable life in all godlineſſe and honeſtie, and when God biddeth his people pray for the peace of the Citty where they dwell in captivitie, hee promiſeth that in their peace they ſhall have peace.

The ſtanding and falling of Princes importeth their Subjects greattie: So long as David walked in his vprightnes, God bleſſed him & his people, but whē he waxed proud, Satan tempted him to number them, & they were puniſhed. And when Rehoboam forſooke the Lord, hee fell not alone, but all Iſrael fell with him. When one of the people goes wrong, he alone periſheth, but the error of the Prince involveth many, & hurteth all that hee ruleth. (g) The fall of Kings is the puniſhment of people, for as by their vertue wee are ſafe, ſo by their error wee are in danger. Therefore wee ſhould pray to God that wee may have a glorious and perfect King. (h) It is then moſt profitable that good Kings reigne long, and that profite is not ſo much to themſelves as to theſe they rule: For their Pietie and goodnes (which are the Lords great gifts) ſuffice them to true happineſſe, but the bleſſings of their good governement commeth downe to their Subjects.

The next duty required of Subjects, is to obey them in the Lord, and that not of feare but of Conſcience. If it bee of feare onely, then their ſubjection is ſervitude, and themſelves are Slaves, but when it is of Conſcience, their obedience is Sonlie, and they themſelves loyall Subjects. Then they obey for Conſcience, when they reverence Gods ordinance in Princes, and have reference to God, the Author of their power, and the Iudge and Rewarder of obedience. Let everie Soule bee ſubiekt to Superiour Powers, for the powers that are, are ordained of God: And that not for wrath, but for Conſcience.

OF



Of Succession in a Monarchie.

THE KINGS SONNE.

THIS is King *Solomon*: For *David* was a King, but not a Kings Sonne, and *Abfalon* and *Adonijah* were Kings Sonnes, but not Kings; so according to the Letter, this Text is proper to *Solomon* and his Posteritie, whereof two things arise: Gods designation appointing him to be King, and the Prophets acquiescing thereto.

Gods designation was that *Solomon* among all *Dauids* Sons should succeed him in the Throne: Behold, a Sonne shall bee borne unto thee, who shall bee a man of rest: Hee shall bee my Sonne, and I shall bee his Father, and I will establish the Throne of his Kingdome over *Israel* for ever. Wherevpon King *David* said to his people, The Lord hath chosen my Sonne *Solomon* among all my Sons, to sit on the Throne. Hee was not a stranger, but knowne, and neere to *David*, not a friend or Cousin, but his Sonne, where by God established the Kingdome in *Dauids* Line by Succession.

Herein we haue a cleare Doctrine for Succession in Kingdomes: Great disputes haue beene made about these three wayes

Gods designation of
Solomon.

1. *Chro.* 22. 8

9.

2. *Sams.* 7. 13.

1. *Chro.* 28. 5

Three ways
to come to a
Kingdome.

1. Conquest
is violent.

Machiavell
de principe,
Conquerors
abuse Provi-
dence.

Esa. 10. 5. 6.

wayes of coming to a Kingdome, *Election, Succession,* and *Conquest*, but God here concludeth for *Succession*. Everie one of these hath both the owne good and ill, but that is best, which hath least ill and most good, and that is *Succession*. Man by nature is desirous to reigne, and oftentimes the *least worthy* are *most ambitious* to conquer. Therefore the ordinarie remedies against Conquest are *Election* and *Succession*: *Conquest is nothing but violence*, and a formall tyrannie, it *beginneth* with blood, it growes, and is keepest with blood; *Pride* and *feare* in the Conquerour, and *Hatred* in them that are conquered, are the duerelations of it. Their subiection is not of *love*, but *constraint*; and while their bodies are awed, their wills rebell with a continuall wishing and waiking of oportunitie, to oppresse their oppressours: As it be-
ginneth with violence, so it must stand, and the vsuall Pillers for that standing, are the destroying of the Race of former Rulers, and the making of new Lawes, that their new Bodie may haue a new life, and new sinews, and may liue by the death of former Lawes, and Races.

But two things seeme to warrand Conquest, *Providence* and *Prescription*: *Providence* putteth such a people vnder the Conquest of such a King; and *Prescription* in civill matters seemeth to mend the error of a faultie right. But concerning *Providence*, mens faults should not bee fathered on it; God is ever just, in punishing a Nation by oppressing her liberties, when the cup of their sinne is full: And yet the Instruments of that oppression doe sinne grievously; for while God is in the worke of his *Justice*, they are *serving their owne ambition*: They haue nei-
ther Gods *end* before them, nor the *disposition* that hee requireth, but in their Conquest are like *Nimrods* mightie Hunters, and oppressers, while God is a iust Iudge, so hee speakes of *Asshur*. *O Assyrian! the rod of mine anger, and the staffe in their hand is my indignation: I will send*

Send him against an hypocriticall Nation, and against the people of my Wrath will I give him a charge to take the spoile, & to take the prey, and to treade them downe like the myre in the streetes. Howbeit hee meaneth not so, neither doeth his heart think so, but it is in his heart to destroy and cut off Nations, not a few: They looke neither to Gods glorie, nor mans good, but to the satisfying of their owne humour.

Prescription is not a full and iust right, it can neither denude the lawfull Possessor of his right, nor invest the Usurper with a sufficient right before God, or in conscience, It is rather tolerate, for eschewing endlesse plaes then allowed: Though it make a fashion of right before men, yet with God it is nothing, but a long usurpation (except consent of people follow) for what is not valide from the beginning, cannot bee made valide by prescription of time. God indeede hath ever iust cause to punish Nations for sinne, but if wee aske Conquerours, wherefore they trouble peaceable people, and destroy men, women & Children? we shall finde no other thing written in their heart, but *Pride in a burning desire of reigning.* They trouble the peace of mankind, and shed blood for this onely end, that they may bee called Conquerours, whereas more iustly they may bee called the *Pests of mankind.* To make warre on Neighbour Nations, and tread downe innocent people for no other end but desire of reigning, what should it bee called else but a great Robberie.

Therefore that Pyrate (a) is iustlie commended for his wittie answer, hee gaue Alexander, who demanded, *Why hee troubled the Seas with Pyracie?* Hee answered: And why dost thou robbe the world? For there is no difference betweene vs, but that I doe it with a little Shippe, and thou doest it with a Navie. So slaughter committed by one, is counted a Crime, but done by Armies is counted Courage. (b) And the greatnesse of the crueltie, and not Innocencie makes great sinnes unpunished.

D

There

Prescription
alone is not
efficient.

*Inferre bella
finis imis quod
aliud quam
grande latro-
cinium nomi-
nandum est.*

*Aug. de Civ.
lib. cap. 4. 6.*

*(a) Eleganter
enim & vera-
citer Alexan-
dro Magno
Pirata re-
spondit. Aug.*

Civit. 4. c. 4.

*(b) Impius
vitatem
(celeribus ac-
quisit, etc
Cyp. ad Dona.*

Prescription
the maine
ground of
the Popes
Vsurpation
over Princes

*Durand, spe
cul lib. 4. 2. 25
marte de lu-
risdict part,
1. cap. 33.
num. 13.*

Election to
Kingdomes
is tumultu-
ous.

There is no difference betweene a *Brigand* and such *Conquerours*, but that the one is lyable to the Lawes, and is punished, because hee is weake; the other is counted a Conquerour, and makes Lawes of his owne, because hee is strong.

This *Prescription* is now the maine ground wherby the *Pope* maintaines his vsurpation over Kings. He sees that Reason hath beaten him from his three olde pretended grounds, of *divine right*, *Tradition of the Apostles*, and *Donation of Princes*. Therefore hee is come now to this fourth ground of prescription the last refuge of oppressours: But it is as weake as it is new and kindlie to such a new Vsurper. They should remember their owne lawes. He who alledgeth *Prescriptiō* ought also to prooue a iust *Title*, because *Prescription without a title is but corruption*. They could never as yet proue a Title, but a late Vsurpation, as is manifest in their vsuall sophistrie; for when we require a reason from Scripture and antiquitie of their vsurpation over Princes, they giue vs the *fact* or *decde* of some v-surping *Pope*.

Concerning *Election to Kingdomes*, if men were patient to suffer Providence rule the matter: Or they who haue voycetherein, were so iust as to giue it where they see God hath given worth: surely it were a good way to enter to a Kingdom: But since all men are corrupt, and the most vnworthie are most ambitious, they *supplie that want of worth by the purchase of voyces*: They also who haue suffrage, are vsuallie caried more with *Hope* and *Feare* than with *Conscience*, therefore it cometh to passe that Election makes oft-times *Butcheries* in Kingdomes: and what difference is there betweene forcaine invasjon by *Cōquest*, & factions within by Election? but that the one is from without, and the other at home. *Election is both the occasion and matter of tumults*: And it is as hard to finde manie Electors agree in one, as it is to finde their

their agreement in good. But Succession is ruled of God, who provydeh himselfe of Princes in the wombe, and thereafter blesseth them with a more princelie Education than if they were elected: It is not so much free election that caries the matter as the force of a prevailing Faction: Even as in the factious choosing of Popes, hee is not inrolled as an lawfull Pope, who was *Canonicallie elected*, but hee who had the *strongest faction*: And his Competitor, though both more worthie, and chosen *Canonicallie*, if hee could not make his cause good by force, is called the *Anti-Pope*: They giue vs the reason heereof, that *though they came by tyrannie, yet it was better to tolerate them, than to rent the Church with a Schisme.*

This also brought on the ruine of the Impyre, for *Augustus* invented a *Pratorian* band of 1200. olde soul-diours, in shew to strengthen the Impyre, but indeede it ruined it; and that by the occasion of Election, making themselves master of *Armies, Senate & Emperour*: For after that *Julius* race ended, they took too much on them, and afterward caried the matter absolutelie, and set vp, and cast downe Emperours at their pleasure. In so much, that they cared not to change *Emperours* everie day, that they might finde daylie *Donatives and Rewards*. So the way to come to the Impyre, was neither mens worthinesse, nor the Election of the Senate, but the violence of the *Pratorian* band, who beeing altogether saleable, preferred them, who gaue largest money. In like manner doe the *Ianisars*, the *Turkes* *Pratorian* band; and so will the *Iesuits*, the *Popes* *Ianisars* doe, when they haue hanked vp the affaires of Poperie in their hands.

But *Succession* is better than either *Conquest* or *Election*: It wants the tumults of Election, and the violence of Conquest, and is most acceptable to people, beginning with birth, and confirmed by education. It burieth the seeds of changes, but Election keepes them Greene and fresh as

*Satiunt esse
existimabant
eos intrusos
qualescunq;
tolerandos.*

*Baron. An.
897. num. 1.*

*It hastened
the ruine of
the Impyre.*

Tertul, apol.

*3. Succession
is the best
way.*

A LOOKING GLASSE

a tusked wall in building, makes more way for building. It relieveth Kings of many cares how to come to a Kingdome, and how to *gaine the love of their people*. Their birth prevents these cares, and at once possesseth them both in their Kingdome and their peoples heart. It is also most *pleasant to people*, because it secures them from feare of changes, that come of Conquest or Election and setteth their Affections sweetely on their native Prince. They delight rather to bee vnder a *knowne Lord, than a stranger*. The sons of their Kings are brought vp amongst their; they know their disposion and manners, and how to deale with them in their affaires: They neede neither an *Interpreter* for language (a great band of humane Societie) nor a *Mediator* to the love of a native Prince: They count them their *Fosters* and *Consorts* in a manner, and from the verie wombe their hearts imbrace them as their desired *Heads*. *What is the great Ioy at the birth of Princes? such as (blessed bee God) I see in you all this day, bot the band of God wedding the hearts of people to their new borne Princes, and the earnest & ingaging of a constant love to them hereafter.* That bond is native and strong that beginneth at the Birth, yea, and sooner in the great desire that people haue of native Princes before their Birth, and God who beginneth so soone, confirmes it by time to the mutuall comfort of Prince and people.

Election and
Conquest
yeelde to
succession.

Womens
governe-

Moreover, both *Election* and *Conquest* yeeld to *Succession* as the best way to come to a Kingdome: For Conquerors beeing settled, doe labour to stablish it to their Posteritie by *Succession*. And many Kingdomes sometimes *Elective* are turned to *Succession*, and it is likelie that the remanent will doe so be times: And so both Conquest and Election by an open consent doe acknowledge *Succession* to bee the best way in that they affect to be changed in it.

Some (good men otherwise) haue spoken *harshlie of wo-*
mens

ment Government as an inconvenient of Succession; But that was more from some particular, than the matter it selfe: They distinguished not betwixt the faults of some persons, & the equitie of Gods ordinance. They wrested the These to their owne Hypothese, and in a preiudicate manner determined the cause by some badde accidents of their time, as though the matter were so in it selfe, and had ever been so as they saw it practised in some. This was to gine Lawes to God, and not to expone his Providence as it runs in the owne libertie and latitude, but to force vpon it such a construction as pleased them. But others speak more moderatly, that *there was nothing more uniuersall, than the (b) Law of the Romans, that discharged men to make their Daughters their Heires.* And God giues this Law in the case of Zelophehads Daughters, that they succede in their fathers portion of Canaan as they were Sonnes. *If a man die, and haue no Sonnes, then hee shall cause his inheritance to passe to his Daughter.*

This Yland in our time hath seene two great instances in the right of succession: The first in the Reigne of *Queene Elizabeth* (of happie memorie) in whom God refused reallic that Objection that is taken from womens government: Hee blessed her fourtie five yeares Reigne, with such prosperitie, both spirituall and worldly, as few Kings could equall. Of former times onely *Zenobia* seemes to striue with her, but shee is nothing like: for what shee did was by borrowed forces; and after shee had proven valorous for a time, was taken captiue to Rome, led in triumph, and died private: But *Elizabeth* did all (vnder God) with her owne Forces; shee lent Armies to others, as this Land, France, and the Low-Countries can testifie: and after a long prosperous Reigne, dyed in her owne Palace, in a true Religion, in peace with God, loue of her Subiects, commendation of her enemies, and admiration of the world.

ment law-
full,

*Scripseram
cum res inter
nos turbulen-
tissima essent.*

*b Lata est illa
Lex Voconia,
nequis hare-
dem feminam
faceret, nec
unicam fi-
liam, &c.
Aug. Civit. lib.
3. cap. 21
Numb. 7. 8.
Q. Eliza-
beths in-
stance.*

Thuan.

K. James his
instance,

The other was in the succeeding of K. *James* (of happy memorie) In his Youth Papists fedde themselves with a conceit of the possibilitie of his turning, and that without any occasion of that fanſie offered by him: But when hee expressed his loue to the Truth by his *Letters* to *Q. Elizabeth*, and by the *Monuments* of his ingyne, and speciallie in that *Basilicon Doron*; they turned their hopes in dispaire, & took them to plot his debarring from *England*; and when the *Pope* had written Brieues for that end, and all men looked for wars, God in mercie according to the right of Succession, gaue him a peaceable entrie to that Kingdome, and keepeed this Yland from the invasion of strangers, and factions within: They found their former peace continued when God had provided him one, who could as well by his *Tongue* and *Pen* mainetaine the Truth as by his *Sword*.

Gods deter-
mination.

Deut. 17. 26

2 Sam. 7. 12.

David rests
on Gods de-
signation

But wee neede not dispute where God hath determined, hee promised to the King of Israel, that if hee would adhere to him in his government, hee should prolong his dayes, and the dayes of his Sonnes in the midst of Israel. And when hee had sette *David* on the Throne, hee stablished the Crowne in his Line by Succession, & put it in a promise as a blessing. *When thy dayes shall bee fulfilled, and thou shalt sleepe with thy Fathers, I will set up thy Seede after thee, which shall proccede out of thy Bowels, and I will establish his Kingdome.* Therefore (all things beeing duellie considered) Succession is the best way to come to a Kingdome.

The next point is *Dauids* acquiescing to Gods designation, testified by this prayer for his Sonne: Heerein hee found sure grounds for rest: Hee had obtained a great blessing, hee reioyced and prayed for the continuance of it, and thanks God for giving him such a Sonne as was able for so great a Kingdome: Shall not a soule rest in the sense of Gods mercie, in a ioyfull praising and confident

fidest praying for mee? It is kindlie to a Father to reioyce in his Sons succeeding, and a worke both of sound Nature and of grace: Nature maketh them loue the Child who is *another themselves*, and Grace maketh them reioyce in Gods ordinance: Where can it fall more pleasantlie to them, then in their Sonne, who is not so much another person as themselves, and that not *decaying* or *dying*, but *waxing* and *surviving*.

Some Kings haue beene so vnnaturall as to cut off their Sonnes in *jealousie*, as *Solyman* did to *Mustapha*, and some write, that *Constantine* moved with Calumnies killed *Grissus* his Sonne, though other deny it; but let that crueltie byde with Barbarians. *Barbaritie is the dreg and vre of Humanitie*, till it bee refined by Letters, and *Substitution*, and false Religion makes them more vnnaturall. So soone as the father dyes, the most powerfull Brother embrues his Funerals in the blood of all the rest of his Brethren; but there the father bathed himselfe in the funerall of his sonne. Gods feare teacheth Christian Kings to reioyce, when they see their Sonnes in their Thrones; but Tyrants, as they desire none to reigne with them, so they wish that the Kingdome and world ended with them.

Of all this second point, is manifest, that a Kings Son is a great blessing; hee is a pledge of Gods loue both to his Parents and people, and a band to tye all their hearts to God, and amongst themselves: Kings are the more bound vnto God that giues them that fruite of their Body, and the more tye to their people also, because a Sonne is the best *Pawne* of their loue to people: Hee is also a strong motiue to moue them to a loving & peaceable Government, that thereby they may endeare him in the peoples affection: *The Sonne of a good King is precious to a good people*, and what ever loue his personall worthinesse deserves, it is doubled for his Fathers cause:

There

Barbarous
Princes
cruel against
their Chil-
dren.

A Kings
Sonne is a
great Ble-
ssing.

The Line of
this King-
dome,

Hector, Boeth
Lectans,
Azerius Tom
2, lib. 10 1.

There is no such Rhetorick to perswade a people to love the Kings Sonne, as the good government of his Father: Their love to the Sonne diminishes not their love to the Father, but rather augments it; and the increase of the Object increaseth loyalty. It was the error of some to worship rather the Sonne rising, than going to: But Christian Subjects are taught of God, not to make them opposite Objects of their affection, but in a Christian loyalty, to love each of them the more because of other.

Our new borne Prince then is Gods great Blessing to this Tland: Hee is a Guard to his Father, and a comfort to the Subjects, in stopping their perplexities about Succession, and the plots of factious and ambitious men, This Land for almost eleven Ages was ruled by elective Kings: Thereafter for some eight Ages it hath beene ruled by Succession: And the race of Stewarts above two hundred yeeres hath succeeded one another, and the new borne Prince (whom God preserve) is the eleventh of that Name, and the hundred and ninth of the never interrupted Line of Fergus the first.

The third part: Of the royall Gift, *And first of Justice.*

Thy Righteousnesse and Iudgements.

THe third thing in this Text is the *Blessing* that hee craves to *Solomon*, and that in three things: The *Gift*, the *worke* of the Gift, and the *Fruite* of that worke. The gift is *Righteousnesse* and *Iudgement* wherein wee shall consider the *Nature*, the *Necessitie*, and the *Extent* of it. I will not trouble you with Schoole distinctions of these words, because the

the excesse of Aff. & ion is impatient of subtiltie. For Joy ever hasteneth, neither can Gladnesse suffer delays. And I must say with one, that your Affection hath preveened my words, so that I cannot satisfie you: yet with another I promise to speake briefly least in such a sol. munitie the length of speech burden your Devotion. In a word heere is meant the gift of Kingly government in the Spirit of righteousness & prudence. So David exponeth it in his prayer to God for Solomon, O Lord, give Solomon a perfect heart. And in his Blessing of him: The Lord give thee Wisedome & Understanding. And Solomon cleareth it by his desire, when God bade him chuse what he would, he chused not Riches or honour, but a wise heart, even the heart of a good King: Give thy Servant an understanding heart to iudge thy people, that I may discerne betwixt good and bad: and this is Iustice, an habite of the minde kepted for the good of the common, giving everie man his due.

It looketh to *Ius* or *Right* as the obie& ; to *Iustice* the *Habite* or *Vertue*: and to Iudgement the sentence or fact flowing from both, & containeth three things. The first is a *discerning knowledge* to vnderstand exactly, and judge betweene right & wrong, together with a conscience to temper the rigour of right with equity in some considerable cases: This is as the *Eye* of the Iudge: The second is *purity of the Will and Affections* flowing from that knowledge, that they loue the knowne Right, though it were in cause of their enemy, and hate the knowne wrong, though in the cause of their Friends: This keepeth the Heart free from the base affections of feare or hope. The third is *Courage* cled with *Authoritie*, both to pronounce and execute according to that knowledge. A private man may haue exact knowledge of causes in his minde: with equity and purity in his affections: and yet wanting authoritie, his sentence hath no weight, nor his worke any efficacie. But God hath joyned all these three

E

in

*Quoniam
Gaudium sem
per properat.
1^{re} Cyp. Ep.*

33.

*Prævenit om
nia verba
mea vester
affectus Aug.
Psal. 147.*

*Dicemus bre
viter. Bern.
de resurrect.*

serm. 2.

*Spiritu recti
tudinis, 1^{re} C.
Calv. in hunc
locum.*

1 Chro. 29. 19

Ibid. 22 12.

Et 28. 9.

*1 The nature
of Iustice.*

Eccles. 8. 4.

Exod. 18.

2. Necessitie
of Iustice.1. It is the
bridle of
mans cor-
ruption.

Luk. 6.

in this Kinglie gift, as their place is above privacie, so are their eyes to see, and their heartes above these base and perverting Passions, and they are cled with supreme authoritie, to giue life and power to their words: They haue both a *Mouth* to pronounce, and an *Hand* to doe, for *where the word of the King is, there is power.*

Jethros counsell to *Moses* hath all these: *Chuse* (said he) *men of courage*, and that because their administration will encounter many rubs of discontent humours, which they cannot through, without Courage. Next, men that feare God, because that is a Bridle to keepe them from ill, and a Cordiall for faintnesse. Thirdlie, *men that loue the Truth*, that is, haue *Veritie* in their minde, *Verao-ritie* in their word, and *Sinceritie* in their actions, that Heart, Tongue and Hand goe all one way. And lastlie, men that *are not greedie*, because it is impossible for an avaricious man, either to bee iust in private Bargans or righteous in Iudgement.

God hath stablished that Sovereigne power amongst men for three speciall reasons. The first is the *unjust and selfish disposition* of man: Wee are all in societies, & ought to seeke the good of the common and of our Neighbours, but *selfe-loue* turneth euery man into himselfe: It killeth in vs the loue of the common and of our Neighbour, and suckes in our owne particular good with the hurt of them both: God hath written this law in our hearts, and in his word, *Doe to other as thou would be done to*, and hath given vs a Conscience to checke vs for the breach of that law: But the violence of selfe-loue caries vs away against both Law and Conscience: Therefore there must be without vs an Iustice clad with a *coactiue* power, to repress that corruption that Conscience cannot mend: This *correcting Iustice* God hath primelie seated in Princes. So there is a necessitie of a *living Law*, armed with authoritie, to vrge the Observation of the written Law: This

is

is Gods arrest on mans corruption: For the power of Kings, and the force of the Sword, and the instruments of the Burrio, & the Armes of Souldiers & all the Discipline of Rulers, are not appointed for nought: For when men feare these thinges, both the wicked are daunted, and the Godlie live more peaceable among the wicked. Innocencie is safe among the vnrighteous, that while their desires are bridled by the feare of punishment, their will may be healed by calling vpon God.

The second Reason is from our Lotte: God hath given everie man his Lotte, and fenced everie part of it from the Iniurie of his Neighbour with commands: Hee hath fenced our Honour with the fift Command, *Thou shalt honour thy Father and Mother*: Our life with the sixt, *Thou shalt not kill*: Our Chastitie with the seuent, *Thou shalt not commit adulterie*: And our Goods by the eight, *Thou shalt not steale*, &c. These Commands are like Marches in a field diuided to a Commonalitie, whereof everie one hath his portion designed vnto him: But man, who can never bee content with Gods appointment, is given to passe these Marches, and incroacheth vpon his Neighbour, to hurt him in his goods, name, &c. Therefore God hath set Princes as Wardens of these Marches, to see that they bee keepeed as his Providence hath fixed them; and everie mans Lotte secured by the ministration of Iustice, which is nothing else; but a perambulation vpon the Lottes and Marches of people. (a) What are Kingdomes without Iustice, but great robberies. (b) And by the iust government of Kings wee possesse and brooke peaceable our possession: This is Gods Guard on everie mans Lotte.

The third Reason is for settling innumerable and endlesse questions, for everie calling hath the owne gift for it's worke, and righteousness is the gift and accomplishment of Kings, and God hath given them power as an *Usher* of that righteousness to make way for it through

E 2

the

Nec sane frustra instituta sunt potestates.
Aug. Epist. 34

2. It is the
Guarde of
our Lotte,

Exod. 20.

(a) *Remota iustitia quid sunt regna nisi magna latrocinia.* Aug. Cryst. lib. 4. cap. 4.

(b) *Per iura Regum possidentur possessiones.* Tract. 6. in Ioh. Noli dicere quid mihi & Regi?

3 Decyding
questions.

*Summum in
Regibus bo-
num. &c.
Greg. lib. 7.
Epist. 120.*

*Rex est lex Vis
v. a. & Lex
est Rex iustis-
simus. Philo.
de Vita Moſis.
lib. 2.
Rempub. sine
iniuria regi
non poſſe. Au.
Civ. 2 ca. 21.*

Princes fit-
test for to
Iudge.

*Qui perſo-
nam amici
induit
exuit perſonā
& conſcientiā
aui iudicis.
Aug.*

the bodie of their Kingdomes. Right and Equitie are a ſtraight Line, and beeing rightlie applyed, make a cleare difference in mens cauſes, betweene Contentment and miſcontentment, Peace and oppreſſion, &c. But mans affaires furniſh many queſtions to his contentious humour, and the leaſt circumſtance maketh a new caſe, and every caſe altereth the ſtate of the Queſtion. *It is impoſſible to write ſuch Lawes as can either meeete with all caſes, or decide all queſtions:* That ſame queſtion the day may bee diuerſe the morne, by the ſmalleſt change of place, Perſon or Time: For this cauſe, God hath ſette Kings as *living Lawes*, in reſpect of the habite of Juſtice in them; and *ſpeaking Lawes* to expreſſe that Juſtice by word & Ediſts: And *doing Lawes*, to apply the generallitie of the Law to everie particular by execution. It was ſaid of olde, *That the Common-wealth could not bee govern- ned without wrongs*, ſo native to man is iniquitie: And therefore the beſt Remed is Juſtice, without which (ſaid another Proverbe) *Jupiter himſelfe cannot reigne.*

Judgement is juſtlie put in the hand of Princes be- cauſe their place ſetteth them above *outward things* that may corrupt, or *paſſions within* that may bee corrupted: They are above honour, riches, &c. And ſo neede not be ambitious of honour, nor greedie of goods: And with- in foure things eſpeciallie pervert Judgement, *feare of Hurt, hope of Gaine, hatred of Foes, love of Friends.* Where theſe rule, the Ballance is deceitfull, & perſons & cauſes are confounded together. They ſee the right of their Foe as a wrong, and the wrong of their Friende as a right: *What ever Iudge putteth on the perſon of a Friend or Foe in Judgement, hee layes aſide both the perſon and Conſcience of a Iudge:* But righteouſneſſe ſeated in the heart of Princes, purgeth them of theſe baſe affections within, and ſecu- reth them from theſe temptations without. There is no temper nor diſpoſition of it ſelfe more capable of Equity, or more able to pronounce & execute Judgement aright.

Of Princes care of Religion.

THIS much for the necessitie of Iustice: The extent of it is not to bee restrained to *civill* things alone, as though Princes might not meddle with *Religion*, but God hath given them an interesse therein: For if the proper worke of Iustice gine everie one his due, then surely that must bee her first taske to see God get his due: and so Religion commeth within her compasse as the first and maine taske. *The Kings of the Earth serve Christ, when they make Lawes for Christ; and beerein they serve God, if in their Kingdomes they command good, and forbid evill, and that not onelie in things pertaining to humane Societie, but also in divine Religion.*

In matters of *Religion* three parties haue interesse: First, *GOD* hath absolute power: as Hee is the onelie Author and Object of religious worship, so is He onlie *Director* and *Iudge* of it. Next, *Pastors* are not *Iudges*, but *Indices*, or *interpreters*, to point out that, that God hath set downe in his Word. Thirdlie, Princes are neither *Iudges* nor *Indices*, but *Vindices* or *Promoters* of true Religion: They are neither the Rule nor exponents of it, but *Vrgers* of men to doe according to the Rule proponed of God, and expounded by faithfull Pastors.

Constantine the great made this distinction to Churchmen, *God hath made you Bishops of the inward things of the Church, but hee hath made mee Bishop of the outward things.* That is, ye haue a calling to discern betweene Truth and heresie in doctrine, hurtfull or wholesome in worship or maners: To preach the word, minister the Sacraments, and lead people in religious Worship, to deale with the Inner Man, and instruct the Conscience in the Truth: But my place is to maintaine Religion in the Professors

E. 3

and

3 The extent
of Iustice.

*Reges terra
serviunt Chri-
sto, &c. Aug.
Epist. 48.
In hoc enim
Reges, &c.
Aug. con.
Cresconium*

Three haue
enteresse in
Religion.

*Constantins
exact distinc-
tion.
Voseorum
qua intra Ec-
clesiam gerun-
tur, Episcopi
esset &c.
Euseb. Hist.
Const. 2. 24.*

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Iudgement is iustlie put in the hand of Princes because their place setteth them above *outward things* that may corrupt, or *passions within* that may bee corrupted: They are above honour, riches, &c. And so neede not be ambitious of honour, nor greedie of goods: And with in foure things especiallie pervert Iudgement, *fear of Hurt, hope of Gaine, hatred of Foes, love of Friends.* Where these rule, the Ballance is deceitfull, & persons & causes are confounded together. They see the right of their Foe as a wrong, and the wrong of their Friende as a right: *What ever Iudge putteth on the person of a Friend or Foe in Iudgement, hee layes aside both the person and Conscience of a Iudge:* But righteousnesse seated in the heart of Princes, purgeth them of these base affections within, and secur- eth them from these temptations without. There is no temper nor disposition of it selfe more capable of Equity, or more able to pronounce & execute Iudgement aright.

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and their maintenance, to deale with the outward Man, and to see that my Subiects worship and obey God according to the Rule, that hee hath given, and yee point out of his Word.

All his businesse about the Councell of Nice, was nothing but a Commentar of that distinction: hee saw the Church poysoned with the Heresie of *Arrius*, and rent with the schisme that followed therevpon: And not beeing able of himselfe to iudge and determine these questions: hee conveened the most learned and godlie Church-men, to whom that inquirie appertained: and when they had determined the matter, hee repressed the Heresie that they damned, and maintained the Truth that they proponed. So *Theodosius* the great curbed the *Macedonians* in the Councell of *Constantinople*: *Theodosius* the younger, the *Nestorians* by the Councell of *Ephesus*: And *Marcianus* the *Eutychians* by the Councell of *Chalcedon*: And when the *Nestorians* railed vp their head againe, *Iustinian* curbed both them and Pope *Vigilius* their Patrone, both by a Councell, and by his Edicts against their *tria Capitula*, the summe and marrow of *Nestorianisme*.

Synods for Religion.

2 *Ch.* .22.35

1 *Chro.* .17.9.

Popes de-
barred
Princes.

Synods and Councils assembled in the Name of the Lord, are as Counsels to Kings, in matters of Religion, and the Word of God is to rule both Princes, and Synods. So though *David* was a Prophet, yet hee did nothing of himselfe in Gods house, but with consent and advyse of *Gad* the Seer and of *Nathan* the Prophet: for so was the Commandement of the Lord by his Prophets. He had Gods command for the warrant of his Command. And *Iehoshaphat* sent through the Cities of *Iudah*, and they taught the People, and had the Booke of the Law of the Lord with them. This was their Directorie.

Concerning the extent of their power, some Princes got wrong of others, and some did wrong to themselves. They got wrong most of the Pope, who after hee affected Antichristian

richristian greatnesse, *closed up Kings within civill affaires*, and counted them but profaine (a) Laickes, who had no intresse in matters Ecclesiasticke. If they medled with *Investitures* of Benefices, it was called Simonie, and oppressing of the Ecclesiasticke libertie. (b) And the discharge of that duetie which God hath founded in their Thrones and Scepters was called the *Henrician heresie*, (c) and a fighting against God.

On the other part they bewitched Princes by the show of *Canonizing*. This was a deepe policie by the hope of that baite, to steale from Princes their authority as the best way to that Canonizing, and to turne them Babes in this life, vnder hope to bee Saintes after death. It was too superstitious simplicitie for that hope to disgrace themselves and their places, *by surrendering their power to the Beast*. He knew that Princes were ambitious of honour, and there was none greater than they had already, except it were to bee sancted: Hee perswaded them that there was no way to that honour of sancting, but by his Canonizing; who had the Keyes of Heaven at his Girdle. Therefore, when Princes were tickled with that Ambition, they cared not how baselie they prostitute themselves, and their dignitie, to him for that Imaginarie Advancement.

Or rather shall wee say, that God in this policke abusing of Princes, was discovering a part of the *Mysterie of iniquitie*: For about these times: when *Kings were made Saintes*, the Popes were *Monsters*: (a) In the ninth and tenth Ages *Ignorance* reigned in the Church, & barbarous *Crueltie* in Popes; everie one disgraced his Predecessour, and abrogat his Ordinances; then Princes abhorring that wickednesse, were the more stirred vp to Pietie, and so (comparatiuelie) they seemed to be Saintes in respect of these monstrous Popes. It was the complaint of these times, That it was easier to finde many Lay-men

turne

(a) Bellar. de
Lais, cap. 1.
Pet. Thy. les.
de Eccl. Thef.

³
(b) Francisc.
Boz. de Mo-
narchia.

(c) Pla. Gre, 7
Canonizing
of Kings, the
popes baite
to gul them.

Bella de offic.
Principis. lib.
3. a cap. 3. ad
finem.

And the
popes dilco-
ver.

(a) In Ca-
thedra Pe-
tri, solio
Christi erant
homines mon-
struosi. vita
turpissima,
Ec. Barron.
Ann. 897.

Bern, Ep. 26.

1 Politicke
abuse of Re-
ligion,

2 King. 10.
16.

1. Kin. 12. 26
28.

Amian.
Marcellinus.

turne good, than one religious man grow better: And that it was a rare fowle on earth to find one ascend but a little, above the degree that he hath taken in Religion. The Chaire of Peter was some time broodie of Saints, but then it became so barren, that it brought out none but Monsters; and that justlie: for the Popes loathed that Chaire, and affected the Throne of Princes: And holinesse beeing banished that Chaire, found her place more in Princes than Popes. This was Gods Iustice, that since Popes would bee Kings, that Kings should bee counted Saints: And yet both of them were but *usurpers*, for neither did God admit these *Saints* in Heaven for intercessours, whom the Popes thrust on him; neither did hee allow the Popes kingdome, which hee threw from Princes.

Again, some Princes wronged themselves, concerning Religion, & that in *Policie*, *Superstition*, & *Neglect*. For *Policie*, some of them harboured Religion in their Kingdomes, but abused it politricklie to their owne ends: They measured it by the *persons of Preachers*; and seeing them in worldlie things the meanest of their estates, did thinke as baselie of Religion it selfe; & so served themselves of it, as the fairest colour to lustre their foulest purposes. *Iehu* in shew was *zealous for God*, but indeed all his zeale was to stablish the Crown of Israel in his own house. So soone as hee obtained that end, his zeale for God was quenched, and he followed the idolatrie of *Achab*. It was the *Authoritie of Achabs house*, & not their Idolatrie that made him zealous. So *Ieroboam* followed the counsell of his owne heart in making two calves, and sparing the peoples paines in going to *Ierusalem*. But indeed he cared neither for Gods glorie, nor the people, but for stablishing his owne house: Hee pulled the hearts of the People from God, and from the house of *David*. So *Julian* when he thirsted for the *Impyre*, he gaue vp his name among the *Cleargie*, and frequented the *Assemblies of Christians*, to mak him mor acceptable to people, as

Basile

Basile obieſteth vnto him: (a) So *Mahomet* made himſelfe great by the colour of Religion, though hee neither beleaved nor kepted theſe Precepts which he ſained to bee of God, (b) and the Popes ſeeking a Monarchie haue uſed Religion for a cloake, as *Leo* the tenth in his laſt words, tolde his Secretarie: (c) Thou art not ignorant how much vantage that Fable of Chriſt brought to vs. But ſuch politicke abuſe of Religion, moues God to caſt downe theſe Thrones which they ſeek ſo to eſtabliſh: Never ſinne was either more ſeuerie or iuſtly puniſhed than this, when God the chiefe end, and Religion the onely way to that end, are turned in baſe meanes to bad purpoſes.

Secondlie, ſome Kings haue ſuperſtitiouslie taken too much on them in things merelie ſpiritual: *Uzzah* would doe the Priests part, in burning Incenſe: and *Constantinus* tooke vpon him to moderate a Councell alone in fauour of the *Arrians*, and prejudice of the *Orthodoxes*. And *Sigismund* would play the Deacon at *Conſtance*, in aſſiſting the Maſſe, and that, as appeares more, becauſe that dayes Lecture began, *Exijt edictum a Caſare*, then for any loue of the worke; or poſſible becauſe hee was bound to that ſervice, as beeing a Chanon in *S. Peters Church*, or the *Laterane*: for the Pope impoſeth theſe Tittles on Emperours, as an homage, for holding the Empyre of him. But God ſhewed his anger againſt theſe prepoſterous courſes *Uzzah* was ſmiten with bodilie Leproſie: *Constantinus* found confuſions in the Empyre, and *Julian* to uſurpe on him: for hee was an enemie to Chriſt, and a more cruell perſecuter than *Nero* or *Decius*, as *Hilarie* calls him. And *Sigismund* had a worſe Leproſie when hee gave way to burne *Iohn Huſ*, and *Ierome* of *Prage*.

Thirddie, ſome Princes haue either with Gallio neglected Religion as a light matter and impertinent to them: Or like *Herod*, held Chriſt out of their Kingdomes: as though his Throne and theirs could not ſtand together.

F

This

(a) *Memini enim me & te communiter aliquando &c. Baſil Ep. admirand 4. Iulia. deſert.*

(b) *Quam quod Deo & religioni &c. Cuſan. Criſt. Alcor. lib. 3. cap. 8.*

(c) *Leo 10. P. Bem. 2. Superſtitiouslie abuſed themſelues in it.*

Prateolus. lib. 2. hereſ. 8. Durand Rat. lib. 2. cap. 8. num. 6.

Hilar. lib. 3. contr. Conſt.

3. Neglect of Religion.

*Es nunc Re-
ges intelligite
id est nolite
tristesse,
Eccl. Aug. ps. 2.
Non auferet
mortalia
qui Regna dat
caelestia, Sedul.*

True Religi-
on makes
people more
obedient to
Princes.

This was a maine motiue of the persecution by pagane Princes: *They thought that Christian Religion would overthrow their Kingdomes: But Herod needed not feare Christs coming, for hee who gines heauentie Kingdomes, will not tak carthlie Kingdomes from him.* But besyde the neglect of their owne salvation they looke not wisely to their worldlie standing. *It is never better with Kings, than when Christ freeilie reignes in their Kingdomes, and there is no such proppe to their Thrones as his Scepter.* True Religion in a Land is more forcible to hold people in obedience to Princes, *than many thousand Souldiours in Garrisons: Es* verie heart that hath the grace of Christ is a loyall heart to authoritie: *Everie Parish where God is truelie worshipsed, is a Garrison, and great Cities planted with faithfull Pastors, are as Citadells for the securitie of Princes.*

Obedience goeth vnder one name, yet it hath manie branches, it beginneth at God, who is both the *first Obiect and the fountaine of Duties*: Wee ought to respect him before all, and that for himselfe: But wee respect other things for him and in him; as he hath ranked them in the order of his *commands, or the degrees of place or goodnesse*: If therefore wee feare the Lord, wee are thereby prepared & enabled to doe a duetie to man: Our Faith, Love, and other religious bonds to GOD, are so farre from defrauding Superiours of their due, or disabling vs from doing of it, that on the contrare they gette more respect, because wee loue God; and wee are both the abler and readier to doe so to them: Our heartie Obedience to God giues a life and chearefulnesse to our obedience to man: Godlinesse and righteousness are the summe of both Tables, the twin-fruites of one Faith, and the workes of that same Spirit. *The more godlie, the more plyable to righteousness to man, and the more righteous, the more sincere in godlinesse: the Soule that loues God truelie, will also respect man duetifullie in the Lord.*

This

FOR PRINCES AND PEOPLE.

43

This is manifest in *Europe*; so long as Princes were popish, & suffered their people to lye in poperie, they were never sure of their peoples hearts: They had no care to bind them to God by a true Religion, & therefore God suffered them easilie to be loosed frō them: *Everie roaring of the Pope from the Capitol in excommunication, made people rebell against their Princes.* But since the truth of the Gospel shines amongst them, they are not so soone moved: It bindeth them to God, and their Princes in God, and maketh them contemne these *thunders of Rome*, as wisemen doe, that *fatuous wylde fire that hath a colour of fire without burning*: The Popes' excommunications were fearefull in the darkenesse of popish ignorance, but now in the night of the Gospel, wise people doe scoffe at them iustlie.

After *Hildebrands* time, Princes were pittifullie abused: bot since *Luther* arose, Popes haue learned more modesty in their Censures; and Princes haue found more respect of people: Such as *harboured the Gospel in their Land* are free of that abuse, and even they who adhere to the Pope, are obliged to the revealed Truth, that they are not so oft beaten by *Excommunications* as of olde: And people haue their owne blessing by the true Religion, that thereby they are taught more chearefullie to obey Princes: So great a blessing is the Truth both to Princes and people.

Wee may close this verse with this Lesson: *That the gift of Kinglie Governement is not infallible annexed to Crownes, but the gift of God to Kings*: So Christ Iesus telleth vs, *By mee Kings reigne, and Princes decree Iustice: By mee Princes rule and Nobles, even all the Iudges of the earth.* Their Spirits makes them capable of royall giftes, and when he giues Kings in mercie he ever giues that gift. This is more thā either their *Birth in Succession*, or peoples consent in their *Election* can giue them: And it is a maine difference betwixt Gods calling and mans: Mans calling can

Princes owe their liberty from y^e pops tyrannie to reformation vnder God.

Truth an
vsher of loy-
altie.

Kinglie prudence is the gift of God.

Prov. 2. 15. 16
Nam si propria virtute
satis instructi
essent Reges,
Ecce. Calvin.
in hunc locū.

can do more. *but fill the place with the man, & applie such a person to such a Station: But Gods calling fits the man for the place*, And maketh the person meete for his Station: His providence putteth them in it; & his liberality furnisheth such gifts as the place craveth to iustifie his providence. Mans calling giveth an *outward warrant* to the work, but Gods calling giveth the *sufficiency*, and abilitie to doe the work, & that with a conscience of his Calling and furniture. This was a ground for *David* to aske this gift for *Solomon*: Hee knew it was Gods will to set him vpon the Throne, and therefore hee sutch of God who had appointed him that Station the answerable gifts for it: Hee saw that same Throne without these gifts in the person of *Saul*, but found them in himselfe, and craved the like to his Sonne.

It is therefore a great folie in Popes to tie Apostolick gifts to their triple Crowne, or pretended Apostolike Chaire: These things come of a free *dispensation*, & not of the *merite of any place*: If we take it for a *materiall Chaire*, all is vncertaine; for they know not whether it bee the Chaire of his *installing*, or the other of his *repose*; or the third for proving his sex, which now hath no vse since their Children end that question. If wee take it for a *mysticall Chaire*, it must bee either in Apostleship, or Doctrine. But the first dyed with the Apostles as a personall Priviledge, and the second is lost, (a) because they haue not the Chaire of *S. Peter*, who hold not his Doctrine: This their opinion of *not erring*, is a Capitall errour, thereby they tie God to them and their seate, while they loose themselves to sin. (b) But God hath confuted their folie, and shewed to the world, that that seate is but a seate of scorners, for their is no Lyne of Christian Princes or Prelates, that hath more monsters in it than the Succession of Popes: For the space of an hundreth and fiftie yeares some fiftie Popes fell close away from the vertue of their Predecessors, and

The popes
tye God to
their Chaire:
but not
themselves
to God.
Ceremonial.
lib. 1. c. 2.

(a) *Non Cathedrala facit
sacerdotem.*
Chry hom.
Matth. 43.
(b) *In sedem
Apostolicam
horenda.* &c.
Barr. 900 n. 3
*Per Annos
ferè centum.*
&c. Genebr.
lib. 4. sect. 10

and were rather inordinate and *Apostaticke* than *Apostolicke*, and in a word, they were flagitious Monsters, as I said before, from their owne confession. Indifferent men would think that where truth forceth their Conscience to confesse so matchlesse wickednesse in their Popes, they would grant also a *possibility of erring*: the *interrupting of Succession* at least in Doctrine: and so the *Apostacie* of their Church, &c. But they inferre the contrare conclusion: That notwithstanding the *wickednesse of Popes who both neglected to guide the Shippe of the Church*, and did rather what they could to drowne it; yet God had a care to keepe a Church amongst them. These are the conclusions of hardened hearts, who take the worke of their owne sin and Gods punishment to bee a worke of mercie: Wee grant they haue a Church, but an *whorish*, and *hereticall* one, not an *Apostolicke*, as they pretend, but an *Apostaticke* as they confesse.

Barrow. An.
897. num. 4.
Stercentibus
omnibus qui
bis fuerat vi-
gilandum.
Idem. Anno
899. v. 3.
Idem Anno.
900. v. 1.

2. The worke of the royall Gift. *Iust Government.*

That hee may judge thy people in righteousnesse.

THIS is the *second* thing hee prayeth for, *the worke and vse of the gift*, the governing of Gods people aright: Every gift of God is his blessing to mankinde, and that both to the possessour and others. It maketh the possessour idonous, and fit for to doe some good to mankinde: And *the want in other it respectes as a remedie to worke such a good as they neede*: Therefore, there is required a worke of the gift, to proue the *liuelinesse* of it in the possessour, and to produce the worke of helping others: A gift without its owne proper worke, is but

The work of
the royall gift
is good Go-
vernment.

Exod. 31. 30.

1. Good
Lawes the
rule of Go-
vernement,

*Populi nullis
legibus tene-
bantur. Aug.
Civ. 4. 6.*

Good lawes
haue both
direction &
sanction.

liuelesse, and a Talent digged in the earth. The gift it selfe is a sort of Gods presence with the possessor, but the right vse of it is a greater degree of his presence: And for this cause a gift even in a Mechanicke calling, is called a Spirit: I will powre my Spirit on Bezaleel, &c. To testifie it is all in action, a vigorous and altnous power in man setting him on worke: The end also of all gifts is for action, whither it bee a gift of common providence, the possession is personall, but the vse is common, or whither it bee a gift of grace for edification, the possession is also personall, but for a common vse.

Wee shall consider this worke in the rule, the Practise the Difficultie and Remedies: The rule is the Law: As all gifts are for worke, so the gift of Kinglie government, and that both to make good Lawes by common consent, and governe according to them: In the beginning Societies had no enacted Lawes, but a power committed to one. But when they saw that one to abuse his power, God by that same Law of Nature, that led them first to Government, tooke them a steppe further to make Lawes, that both Ruler and people might haue a standing and set Directorie, by common consent: So that as tediousnesse of solitarinesse drew them to Societies, and iniuries of Societies drew them to Government, so the tyrannie of Governours drew them to Lawes for the good of the whole Bodie.

Lawes doe not onely teach what should bee done, but also enioyne that it bee done, and that with respects of rewarding obedience, and punishing disobedience: so God gaue his Law hedged with promises to allure, and threatenings to terrifie; for hee knoweth our slownesse to good hath neede to be allured by rewards, and our forwardnes to evill, to bee bridled with punishment: These respects are proper to man, for other creatures, as naturall Agents worke according to the Law that God hath given them; They

They haue no more but a *common assistance of God*, as the first cause; neither hath the worke the morall respect of vertue or vice, or of reward, or punishment: But man commeth in another estate, hee hath a *minde* to consider the equitie of the Law: a *Conscience* to bee sensible of the obligation: and a *will* to incline to doe: And therefore his obedience: hath the Name of *righteousnesse*, looking to the promised reward, and his disobedience, the name of *sinne*, looking to the threatned punishment.

Good Lawes are the sinewes of Societies; though they direct vs in outward things, yet they sticke fast on our *Reason* which beeing in kind but one in all men, maketh a great fibnesse of Notions in all: so that reason in euerie man can easilie conceiue, or condescend to that equitie, which vniversall reason (*the extract of the eternall Law of God*) directeth vs to doe.

Good Lawes
the sinewes of
societies.

All Lawes haue a *binding notion and vse*, though in diuerse respects: The *eternall Law* is in God his will, the fountaine and rule of all Lawes: And amongst men, the *Noetick Law of Nature* writtē in the hearts of all people in principles. *The laws of nations* *Dianoetick* or *discursive* in conclusions drawn out of these principles, which are diuers in fundrie places, because of the diuersitie of circumstances. The greatest perfection of humane Lawes is in their conformance to that prime and eternall Law in God; and in their vigour, when they are put in execution, like the effectuall providence that executeth the prime Law.

The diuerse
respects of
of Lawes.

Written Lawes are for direction, and the *living Law* (that is a King) is for actions, to see that direction obeyed. As their calling prescribeth this, so the people craue it. For Iustice is an habited dwelling in the Soules of Kings, and cannot be seene but in the worke; and people are not so subtil as to consider royall Iustice in an habite, but as they see it in practice: When they see *sinne punished* and *vertue honoured*, that is more forcible to perswade them

They are
both for di-
rection and
execution.

1 King 9. 3.

1 King. 10. 4.

2 Practise of
Lawes,

*Leges bene
stabilitas sed
sed male ob-
servatas. Ber-
Non eris in-
nocens. Bern.
Consid. lib. 2
The due ap-
plication of
Lawes is
fruitfull.*

them of the gift of government in Kings, than a thousand subtilo demonstrations. This is plaine in the end of Solomons desire; hee craved a wise heart, not for that end to dwell in pleasant theorie, but for practice, *that I may goe out and in before thy people.* No King abounded more in profound speculations: yet hee made them not his end, but vsed them as meanes to fit him for a practike Governement, and to giue the world a prooffe of his habilitie for his calling. It was not the habite of wisdom in his heart, but the practice that made him famous to the world: *The words that hee spake, the order of his house, and wise dispatch of his affaires,* made the hearers & beholders astonished.

Lawes are not made for Theorie, but for Practice; and the best practice on the part of the people is Obedience, and on the part of the Magistrate execution: And the best execution is when rewards and punishments (the pases of the worlds Clocke) are applyed as men deserue; the good he rewarded, & the wicked punished. It hath beene an olde cōplaint, that Lawes haue bene well made, but euill observed. And he cannot be innocent, who either spareth him that should bee punished, or punisheth him that should bee spared.

By iust punishment three things are procured. First, *the amendement of the offender;* for so the euill of punishment layde vpon the euill of his disobedience, will curbe that corruption in him; since it bringeth vpon him a worse euill in his account. Next a *bettering of other,* who seeing iniquitie punished, will feare to doe the like, least they incurre the like punishment: Thirdlie, the *peace of the whole Bodie,* when such as trouble it with their wrongous dealing, are condignelie punished for their wrongs. On the other part, when righteousnesse is rewarded, three answerable fruites doe follow. First, *the righteous are made better,* when the good of their righteounes is augmented by the good of their reward:

Next,

Next, others are *provoked to righteousness*, when they see it rewarded: Thirdlie, the whole body is *reioyced* to see the good honoured, for when *the godly are exalted*, the people reioyce; and so publicke peace is kept by the vniversall care and study of well-doing.

Prov. 29. 2.

Their wrōg application is hurtfull

But when the application of these things goe *contrare*, both to the meaning of the Law, and the deserving of the persons, then fearefull confusions follow: All men are *discouraged* from righteousness, which they see neglected and punished: And none fleeth from evill, but rather followeth it; when they see it honoured with the reward of good: The wicked are both *imboldened* to committe sinne, and proud of their reward: The godly are *grieved* that matters goe so crosse, and lament to see good men cled in the liveray of the wicked, and the wicked in the liveray of the godly: *It is a shame for the sonnes of men when the wicked are exalted*. In such a case Lawes are without life, their execution is contrare to their direction, and their direction serveth for no other end, but as a shining light to discover the iniquitie of such application.

Prov. 29. 2.
Psal. 12. 8.

Vnrighteousnesse is the mortality of Kingdomes.

Impyres and Kingdomes are no lesse mortall than a man: they haue their owne *Infancie*, *Adolescence*, and *Vigour*; and from that, their *inclination*, *decay* & *death*, and others arise of their fall: Their greatest high is in *Pietie* and *Iustice*, and their deadlie diseale is in *profainesse* and *unrighteousnesse*: As the heate decaying in the heart, so is profainnesse in a Kingdome, and iniustice is as a pallic that dissolveth the whole Bodie.

Ministration of Iustice.
Eccle. 3. 16.

It was one of *Solomons* remarkes of vanitie, *I saw vnder the Sunne the place of Iudgement that wickednesse was there and the place of righteousness that iniquitie was there*. It is grievous to see iniquitie any where, but most in the seate of Iustice: and it is great boldnesse in iniquitie to out-face iustice in her owne seate: and great presumption

G

in the

*inter leges ip-
sas delinquis-
tur, inter iura
peccatur. Cyp.
Epi st. 2.*

*Eccle. 3. 17
Perverted
Iustice is a
case refer-
ved to God.*

*It shall bee
centured at
the last day.*

*Lex curia ca-
lestis & Res-
pub. est Volun-
tas Dei. Aug.*

*Difficulties
of judge-
ment.*

in the vnrighteous when they darre either *prosecute or defend iniquitie* in Iudgement: The case of that Land is lamentable, where Iustice seats are made seates of iniustice, and the remedde of iniquitie turned in the diseale: there is no hope that Iustice can reigne where iniquitie vsurpeth so vpon her as to thrust her out of her place, and from thence vnder her name maintaineth wrong. That case seemeth so desperate to *Solomon*. that hee putteth it amongst these *cases reserved* to Gods owne cure, and the great appellations to be discussed at the last day. *I said in mine heart, God shall iudge the righteous and the wicked, for there is a time for everie purpose, and for everie worke.* God hath established Iustice amongst men to doe them right, but when shee is so oppressed as to bee displaced, and her name borrowed, to colour iniquitie, then of a Iudge shee turned a Plaintiue, compleaning to God of that violence.

Though Lawes were wrong exponed in their meaning, and their rewards wrong applyed yet, *supreme reason* (the life of the law) *liueth with God*, and will vindicate the owne true sense, and apply rewards aright. This is the *law of Lawes abiding in God*, which wee may know and ought to follow, but may not iudge, so that wee may say, THAT THE LAWE OF THE COVRT OF HEAVEN, AND OF REPUBLICKS IS THE VVILL OF GOD. Hee hath appointed Indicatories to keepe men in order, but when they are abused to maintaine wrong, and oppress right, hee hath the *last Iudgement for a remedde*, to call all proceedings to a new tryall, and to discuss the appeales of the distressed.

Kings indeede *haue long eares to heare, and long hands to doe many things*; yet they cannot heare, and doe all by themselves: Therefore *Iethroes* counsell to *Moses* was good to divide his burthen, and set vp *Images* and *Magistrates* with authoritie vnder him. But that work is full

FOR PRINCES AND PEOPLE.

51

full of *difficulty*, & that in respect of the *Lawes*, the *parties* & *Witnesses*. Lawes are many, & yet short for all incident and daylie emergent causes. *Iustinian* thought hee had put out a perfect bodie of the Lawes, when hee caused digest the Roman Lawes for twelue hundred yeare; and yet these many Volumes may be called *short for so universall a purpose*: and the matter appointed to end *Pleas*, is turned a *seminarie of pleas*, because of *briefnesse*: Though all Lawes and Decisions were gathered together, they cannot meete with everie new circumstance: Mans corruption is ever devyling new wrongs, and new colours to colour them withall. The diverse *interpretation of Lawes* increateth this difficultie, and that *Emperour* misseth his end of the *hastie decision of pleas*, when after long disputing, the question is more doubtfull than when it was first stated, albeit the *small brookes of Lawes* before *Lotharius* time, are turned since in *Mare magnum*, a great ocean of Lawes.

The *parties* vsuallie whither of *simplicitie or purpose*, are bold to bring the evill cause to Iudgement, they are confident of their cause; and oft times the *worst* cause hath *most diligence*, to supplie the want of equitie by the excesse of businesse. If *righteousnesse ruled men*, *Iudges* would haue little to doe; and if Truth were in their words, questions were soone decided. But the Clients information to their Advocats is so badde, that it is hard either for them to know, or the Iudge to discern where the Truth is.

Witnesses also helpeth this difficultie: They are subiect to their own corruptions, and may deceiue the best Iudges, who by their office are bound to judge, according to things *alledged and proven*. If the religion of one Oath had force, the matter were easie, for God hath *ordained it to put an end to controversies*: but mans wickednesse hath turned it in a meanes to hyde the truth: If *Equivoca-*

1. From the Lawes,

*Ad citiorem
litium decisio-
nem. Cod. lu.
init. para. hac
igitur.*

2 From the parties.

3 From wit-
nesses.

Heb. 6. 16.

Psal. 116. 11

Remedy of
these diffi-
culties.

Reb. 2. 17.

Psal. 82. 1.

Necessitie of
torture is a
torture to
the criminal
Iudge.

cation had place in Iudgement, God had never ordained Oathes for ending of questions; though the Iesuits haue perfected that coloured perjurie in our time, yet it is naturall to man who is a liar. It confounded all Iudgement, so that neither the oath of calumnie in the parties, nor the oath of veritie in the Witnesses wants the owne suspicion: But possiblie betime Iudges will bee forced to invent a third sort of oath (occasioned by *Æquivocation*) to make parties and Witnesses swear that they swear truelie.

Moreover, though Knowledge and Experience in Iudges overcome these difficulties, yet their frailtie of affection is inclinable to the Parties: Therefore it was a good devyce to pleade causes without designing the names of the parties, but vnder the fained names of *Seius* and *Titius* &c. And that suffrages should not bee given by Word, but by Notes on a Table or by White-stones for assenting, or blacke-stones for dissenting. So a way was provyded for libertie in votting, and for securitie from challeng for that libertie. But the absolute best remeede for Parties, Pleaders, Witnesses and Iudges, is to set God the supreme Iudge before them, and to remember that God sitteth in the assemblie of gods, and to proceed as in his sight. When cause is simple compared with cause, and reason with reason, the sentence will easilie ryse according to right and equitie.

But this difficultie is greatest in criminall causes, and hath brought on the necessitie of torture, which is a sort of torment to a pittifull Iudge. It is a miserable supplie of the want of probation, and so insufficient, that the vrgers of it permit the sufferer after torture to goe from his deposition or byde at it. It was first devysed by Pagans, and is iustlie called a *Tarquinian crueltie*: They had not spirituall and divine motives taken from God or Heaven, or Hell &c. to presse the Consciences of the

the guiltie: therefore they tooke them to that brutish
 motiue of a bodilie paine: Man is reasonable, and truth
 should bee sought out of him by reasonable motiues,
 which choppe on his reason and Conscience. and that
 in the respects of eternall reward or punishment: But
 the way by bodilie paines is more fleshlie and the order
 is preposterous, by the bruising of the flesh, to open the
 minde: *An extorted confession is but a bastard confession as*
fire forced out of the flint.

It is lamentable, that among Christians there is as
 great necessitie of torture, and as small fruite of it as a-
 mong Pagans: What ever bee the lawfulnessse of it, the
 minde of the Iudge is tortured. Hee would know the
 Truth, and must vse such a meanes to search it: Hee
 knoweth not whither the sufferer bee guiltie or not. yet
 must hee suffer as suspected of obstinacie in denying,
 lest hee die as guiltie; and in *avoyding death, hee suffe-
 reth death in torments*; hee suffereth not, because hee hath
 done the crime, but because it is vncertaine if hee haue
 done it: And so the *vnavoydable ignorance of the Iudge is*
the calamitie of the Innocent, and the more hee presse to
 helpe his ignorance, hee hurteth the innocent the more:
 This is lamentable, and to bee washeth with floodes of
 teares, that while the Iudge tortures the susp^d & person
least hee kill an innocent, hee killeth that innocent whom
 hee tortureth lest hee should kill him; And when their
 paine maketh them chuse to die, rather than to bee tor-
 tured, they confesse the crime that they did not, and so
 are innocent both in torture and in death. And yet when
 they are execute the *Iudge knoweth not whither they be guil-
 tie or innocent*: And so oftentimes both tortureth and killeth
 an innocent, while hee laboureth to eschew it; By these
 things a wise Iudge is drawen on not by desire of hurt
 but by necessitie of ignorance, and yet (since humane
 Societie craveth it) by necessitie of Iudgement. This is

It is as ne-
 cessary amōg
 Christians as
 among Pe-
 gans.

The inno-
 cent some-
 times pu-
 nished.

*Ideo torquemur confitemur & absolvi-
mur negantes
quia nominis
prælium est.*
Tertu.

Apologes.
The guiltie
some times
escape.

Psal. 25. 17.

*2 Chro. 19. 6.
7.*

3 Kings haue
great diffi-
culties.

contrare to the tortures of the olde persecutors, *they tortured confessing Christians, and let them goe free if they denyed*; but the criminals torture that they may confesse, and destroyeth them for their confession.

On the other part, how oft doe the *guiltie endure torture with obstinacie*, and harden their hearts to conceale the truth: such obstinacie at the first is *resolved*, but if it turne *indiciall* by a wilfull denying, with curlings and execrations, then it worketh either a *stupifying senselesnes* in their flesh, or elle (by way of *diversion*) tastereth the minde so vpon losse or shame (that followeth a confession) that it lets not the flesh feelee paine: Sathan can *stupifie his martyres in maintaining lies*, that hee may play the Ape to God, who mitigateth the paines of his martyrs by spirituall comforts. It is not therefore for nought, that God tooke of the Spirit of *Moses* and put vpon the Elders, because they had a Calling full of difficultie: In all which cases it is best for a Iudge to *looke to God*, and that *eternall Law in him*; and withall to *crave his direction* that hee erre not in Iudgement, and cry, *Deliver mee, O Lord, out of all my necessities*. But there is no better spur than *Iehosaphats exhortation to Iudges, Take heede what yee doe, for yee iudge not for man, but for the Lord, who is with you in the Iudgement. Wherefore now, let the feare of the Lord bee vpon you, take heede and doe it: For there is no iniquitie with the Lord our God, nor respect of persons, nor taking of gifts.*

Of Princes difficulties & dangers.

IT lyeth then on Princes to *exercise their Gift*, as they would proue the liuelinesse of it: and this brings on them a world of *difficulties*: There is none in their Kingdome of a more *laborious life*. The Head that moveth all must

must haue action in it, and the heart is in a continuall motion, to furnish fresh Spirits to the bodie: Great is their taske to know the state of their Subjects, to heare the plaints of the poore, to repress the insolencies of the proude, by causing minister Iustice to all. God hath set them about their Subiects, but that same exalting in some sort putteth them vnder, because they are servants to their Subiects, in that they watch for their weall and safety. Therefore the Apostle in that same place where hee calleth them supereminent powers, calleth them also the Ministers of God, to minister Iustice, for hee is the Minister of God to thee for thy good. They are Gods Ministers, attending continuallie vpon this verie thing. They haue supreme power, bowing downe to a Ministeriall worke, and a Ministerie cloathed with supreme power.

Many are quicke-sighted to see the defects of Governement, who will not see the difficulties and dangers of it: for beside the weight of such a Calling, the most lawfull vse of their coactive power, beareth them on many dangers, either in punishing the vniust, or affraying them that would bee so: Every curbed humour by feare of punishment fretteth against them; God hath fenced them indeede against briars and thornes with their supreme authoritie, and yet sometime they feele their sharpnesse. It is impossible to them to please all, yea, not to curbe many in executing Iustice, and their danger is not so much from open Enemies and secret male-contentes, as from their friends and Attendants: The force of the one is not so fearefull as the treason of the other: Their guards are to keepe them safe, and yet are they often in greatest danger in the midst of them: So both solitarinesse and Societie are dangerous to Princes.

They reigne over the multitude, wherein are moe vniust than iust, and moe that will bee offended than pleased: And in every Kingdome, the mightie and the people are as

two

*Qui imperat
seruiunt eis
quibus videntur
imperare.
Aug.*

*Societati humane
dominando consulitur
& consulendo
seruiuntur.*

Rom. 13. 1. 4

And great
dangers.

Iustice irriteth vn-
righteous
men.

*Causa suppli-
cis non est
iusticia indi-
cis. Sc Aug.
de Trin. lib. 4
cap. 10.
God guar-
deth Princes
by a speciall
providence,*

*Flatterres
are a snare
to Kings.*

two factions, and Princes saile betwixt them as two ex-
treames, but the vpright ministrati^on of Iustice is the
best way: Private men can hardlie please both parties,
but Princes cled with authority, neede not sticke in these
straits, but to giue everie man his due. This is the
great benefite of Iustice, that beside the *natiue & intrinsecall*
goodnesse, it hath also this *accessorie good*, to make a safe
way for Princes, betwixt contrarie factions. *When a Iudge*
inflicteth punishment, the cause of punishment is not the Iustice
of the Iudge, but the merite of the Crime. (a)

Greatest Princes haue greatest cares; and the largenesse of
their Dominion enlargeth their labour; as great hol-
low Statues overlayed with gold, are full of wormes, and Spi-
ders, so the greatest Monarchs vnder show of worldly glo-
rie are full of noysome cares: All these cares should in-
deere them in the hearts of their people, because they are not
for themselues, but for their people: A good Princes wake-
rifenesse keepes the sleepe of his Subiects: His labour, their
idlenesse: His businesse, their vacancie: and his care maketh
them carelesse. The greatnesse of a Prince is as much for
his peoples good, as it is about them. Great businesse with
dangers and difficulties are their ordinarie dyet, vnder which
they would succumbe, if God supported them not with as
great a Spirit to dispatch businesse, contemne dangers, and
expede difficulties: So that though their Crownes bee of
Gold, yet they may bee called Crownes of thornes and
their iust Embleme, is a man sitting in a Chaire of state with
a naked Sword hinging by a small haire over his head: But
God the King of kings hath a speciall care over them,
and guardeth their persons by a particular providence, lest
his sacred image in supreme authoritie should bee violat by
everie discontent humour.

These are their seene dangers, but they haue another
enemie lesse bated, but more hurifull, and that is, Flatterie,
(the bane of greatnesse) it followeth it as the shadow doth
the bodie

the bodie, and looke not so much *to truth but to acceptance*, and putteth a visorne on the native face. Sathan durst thereby assault Christ though hee despaired of successe, how much more will he assault sinfull man where he is sure of victorie: Hee knoweth that even they *who overcome vice are often corrupted with praise*. Scarcely is there one who giveth not patent cares to flattery, and as they will not patiently suffer evill to be spoken of them, so if they live well, they would bee counted of: And who is hee whose *vertues breaking forth desireth not to bee commended*? Or that contemneth the praise of men? Princes therefore are most exposed to the praises of mankind, both for their eminencie as an obiekt, and for their power to requyte with reward: Flatterers have suggested that poyson to Princes, as to make them think *their will is a law*, *their power the measure of their will*, and that *supreme Reason and their pleasure are all one*: They labour to possesse them with the opinion of compleate absolutenesse from dependance on any Author, from limitation by any Law, from error in their doing, and from reckoning for their doings to God. All men by nature like to bee rubbed with this Combe, and with a deceiving delight admitteth that praise which their Reason and Conscience refuseth: But the angrie countenance of a wise King will scatter these flies.

For expeding these difficulties, some Princes have used the faint remede to lay downe their Governement. Diocletian resigned his dignitie to Galerius, and turned private. It was not so much for satietie of honour as impatiencie of disappointment: Hee had foreightene yeares cruellie persecuted the Christians, and not being able to roote them out (as hee desired) hee satisfied his discontentment by retirednesse and privacie: The Martyres courage made him a Coward, and hee brake his owne spirit in despite, because hee could not breake them, the

H

Name

It is faintnes
to lay down
their
Crownes.
Nicephor.
Enseb. Ruffin.
Diocletianum
post cruentam
in Alex. in per-
secutione, &c
Const. in. apud
Enseb. lib. 8.
cap. 25.

Baron. Anno.
304. m m f.

Bell. Smalca'.

Pietie the
first remeedy
of these
difficulties.

Name of Iesus was more glorious by his persecution, and in end hee dyed miserablie. This was the *hand of God* *throwing him downe from the toppe of honour which he abused*; Hee would bee worshipped as a god, but fell low from the *Throne to a Garden*; and from the *Scepter to a Spade*; & more from an affected Godhead to a *male-contentment*; but indeede that *swelling conceate of a Godhead was a worse fall than when he turned private*. Lotharius also resigned his Kingdome to his Sonnes, and being wearie of the imperiall Crowne, hee would take on him the Monkish shaven crown, and renser himselfe to a Monasterie. This last age also saw some of it in Charles the fit; so long as hee was zealous for God, and earnestlie sought Reformation, God blessed many great things in his hand. But when the Pope fedde his ambition with the *bait of the Impyre of Germanie*, and he had devoured it by hope (a conceate where with his house is drunke untill this day) then hee persecuted the Protestants with an vniust and civill war. After that, never thing prospered in his hand, but God cast him in such disastures, as suffered him not to brooke the publicke; and therefore: *choosing retearednesse to digest them, hee was digested and overcome by them*. Such a disposition in Princes is a deserting of their place, their gift, & themselves; and on Gods part a just desertion dryving them in the straits of a private spirit, who haue prevaricat in his publicke service: The largenesse of the heart is the vprightnesse of it When it dilateth it selfe on God by Faith and affection; but when men close their Heart vpon God by seeking themselves, they are both separate from him and excluded from themselves in that selfe-respecting.

But the best remeedy to overcome all these difficulties are *Pietie and Prudence*. Pietie directeth them in all actions towards God, & maks them in their adoes to depend on him, it holdeth them daylie with him to seeke both

the

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the gift, and the use of it, in his assisting and blessing of their labours. Though hee be high, he must daylie doe homage to God, who is higher than the highest, as he wold haue his presence with his Governement. The more hee pray ardently and looke on God, he shall the more finde wisdom in that Fountaine, & haue a paterne to work himselfe to, in the use of that Wisdom. The compleate furniture beginneth at the Spirit of the Lord, and is specified in the Spirit of counsell and might, the Spirit of knowledge, and closed with the feare of the Lord, or true pietie.

Isa. 11. 2.

The hight of their place exempts them not from this dependance, but subiecteth them the more to it; the heavier their burchen bee, the greater neede haue they to seeke Gods helpe: Their businesse seemeth to stay devotion, but the necessitie is a spurre to prayer: The more businesse, the more necessitie of helpe, and the more felt necessitie the greater earnestnes with God for a blessing: Davids adoe made him not forget his devotion, but hee kepted his daylie dyet thereof: *Seven times a day doe I praise thee because of thy righteous Iudgements.* God hath ever noted religious and devote Kings with excellent Blessings in their Governement.

Psal. 159. 164

This makes mee remember a grosse impietie in the Consistorie of Rome. When the Pope is absent, the oldest Cardin ll prayes vnto God to blesse their adoes, but when hee is present, hee praves none at all: Let no man (sayeth their Cardinal) Think it strange if the Pope pray not for the assisting grace of Gods Spirit, because it is likelie he prayed before he came thither. Besides it hath beene observed that because of the presence of the most glorious Vicar of Christ, who is thought to bee assisted by the grace of the Spirit, that Ceremonie is not kepted as in other places, and that not to withdraw any thing from due devotion but to signifie a more holie and sacred mysterie: So that the imploring of Gods assistance is but a Ceremonie to them: That is a mysterie of iniquity to thinke

The popes profaneness: in the Consistorie.
Palaeot. de consul. Confess. pag. 373.
Mirum nemini esse debet — quod propter sanctissimū Christi Vicariū praesentiam — sed ad secretioris mysterii significationem.

*Dist. 40 cap.
Convivia.*

*Recede a me
non te habeo
necessa-
rium. Hieron.
advers Pelag.*

*Nullum tibi
venenū, nulu
lum gladium
magis for-
mido quam,
Eg. Bern. de
confid. lib. 3.
Bellar. de of-
ficio Principis
lib. 1. cap. 22.
Illius ergo
nobis virtus
querenda est.
Eg. Gregor.
lib. 6. Epist.
14. 9.
2. Prudence
expedeth
difficulties.*

any man exempted from a necessity of praying vnto God for a blessing to his allies: What is it, but to tell that the Pope is a god, and needeth not implore Gods assistance? As though Gods presence were superfluous, where that pretended god presideth: Or shall wee say, That God maketh him proclaime himselfe the man of sinne, by so profaine a misregard of God in his weighty adops. Their Canon Law inioynes their Clergie to blesse their meate, and hath not their Consistorie affaires greater necessitie of a blessing? It was the height of Pelagius pride to bidde God adieu, for hee had no neede of his helpe: And what other doeth the Pope? Hee contemneth the preaching of the Word as a base service, though it be indeede the most Apostolicke, and thinketh the Consistoriall affaires onelie worthie of his greatnesse: If therefore hee be so profaine in that hee counts most weighty? What devotion hath hee in lesser matters? Since they haue left off to preach, no wonder they cease to pray, and their stile to Princes that was to blesse, request, exhort, is turned now in a *mandamus* & *volumus* to command and will. Bernard feared this pride in his Scholler *Eugenius*: and Bellarmine exponeth it rightlie, that the businesse of the Court of Rome would slay devotion in him: If hee condemnes that slacknesse in *Eugenius*, why reproveth hee not that grosse Impietie in *Paul* the fift, whom hee saw act it in the Consistorie: But the older Popes had more devotion, and acknowledged that in their adops his grace was to bee implored, without whom wee are nowhere without perill and sinne.

The second necessar vertue is Prudence: There is no creature more vnrule than man, and the more reasonable in nature, the more vnreasonable in his actions, turning the quicknesse of vnderstanding to plot and practise wickednesse: Hee is more vntractable than the Beastes, impatient of equitie, but more of servitude, and in a natural lind

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rall blind loue of libertie, he hateth them that governe.
 As for the multitude, it is called a *Beast of many heads*,
 but voyde of iudgement, they measure all things more
 by the *events* than *causes*, and the *events* by *gain* or *losse*.
 Their knowledge is rather a *guessing* than *Science*; the
 vulgar *opinion* maketh all the *Topicks* of their *Logicke*, and
 the *fashion* of the world is all their *morall wisdom*; they
 know nothing but *extremes Hosanna*, or *crucifixe*: extreme
 loue or hatred without moderation. They are credu-
 lous of all surmises, and expone all to the worst sense:
 They are so desirous of Novelties that *Providence* is
 counted *Lazines*, but *headie-violence* is taken for *Courage*.
 They are the basest part of the Kingdome, yet they craue
 greatest consideration: The *terror* of Princes to hemme
 in their absolute power: And a *raging sea* that cannot be
 stilled by force, but must bee sailed by the *Carde* and
Compass of *prudence* if Princes would eschew shipwrack.
 Therefore there is no morall vertue more necessar to
 Kings than *Prudence*, and that amongst other studies (to
 enable them to governe) they *studie the disposition* of their
people, and speciallie of such as they trust with their af-
 faires: *Nations*, *Families*, and *Callings*; haue their owne
complexions as well as particular men, and will change
 with times and occasions, by prosperitie or aduersitie, a
 peaceable or a severe government: and it is a part of fa-
 therlie prudence to know the temper of his sonne: So
David led his people in the integritie of his heart, and ac-
 cording to the discretion of his hands.

The multi-
tude vntra-
stable.

Psalm 78: 72.

Moderat
Govern-
ment is du-
rable.

2 King. 12.

This *Prudence* leadeth Princes to *Moderation* a speciall
 pillar of their Thrones: Extremities are onelie necessar
 in extreme cases, which cannot fall off to them in re-
 spect of the eminencie of their power: If *Rehoboam* had
 followed the moderation of the *Auncients*, hee might haue kee-
 ped the ten Tribes to the house of *David*: Mans rashnesse
 and peremptorie courses make way to a precipice, which

hith no evasion but ruine. *Moderat Governement hath ever proven durable*, but violence is a degree to tyrannie, and overthrowes it selfe. Moderation is both Gods command, and ever followed with his blessing, and most powerfull to rule man, who is a reasonable creature, but violence is forbidden and abhorred of God, and punished with selfe-ruine. Wisdome then is as necessar to *King as reason is to a man*: It is his greatest habilitie inlarging his heart to conceiue, and direct things aright, as hee conceiveth them: Hee compasseth his affaires in his minde, and levels all to the best end: It is in him the Image of the *Auncient of dayes*, who hath all thinges ever present, and *disposeth them sweetlie and powerfullie*: Thereby things past are made present by remembrance: things to come are present by fore-sight, and present things by that vniversall view, are rightly ordered and applied to their circumstances: And so the *King by wisdom stablisheth the Land*.

PROV. 29. 4.

Of the subject of Governement: Gods people: Thy people: the Poore.

Dauids subjects are Gods people.

BVt whom shall the King iudge? *Thy people*: a people gathered in a Societie; and by Gods providence subiected vnto him: And *thy people*, even the *Church of God* for the time, and his choyse of mankind: Hee had blessed them with true Religion, and the meanes of grace, to incline them to righteousness amongst themselves, and yet for all this they haue neede of civill Governement. *The best man hath some remanent Corruption*, and in the best particular Churches are some who haue not the power, of Religion, nor are disposed for righteousness Heerein

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Herein appeareth *mans unrulines*: Gods *mercy* supplying it with *Gouvernement*: And the *happinesse* of such *Kings* as rule the people of God: This is mans *unrulinesse* that though hee bee reasonable, and of one stocke in *Adams*, and of one condition in sinne, (which should make him to loue his Neighbour) yet wee are most vnreasonable and inhumane to other: Neither the bands of *common nature*, nor *common miserie*, no not of *Religion* can make vs liue in righteousnesse. It was truelie said, *That the necessitie of many Physitians in a Citie argued great intemperance in a people*: So the necessity of Magistrates argueth great vnrighteousnes amōgst men. If we had stood in Innocency as wee were created, wee had beene to others as harmlesse Lambes and gallese Doves; our pure minde tooke light of God fully; our *Will* followed that Light frelie, and our *Affections* and the *whole man* went one way to obey him: But by our fall that furnishing is lost, and that harmonie broken; our mynde taketh not Gods Light, our will and affections miscarie the whole man violently; wee breake to God, and so cannot doe a duty to man.

Man most
vnralie of all
creatures.

That fanisie of some Schoole-men of a *meere and pure Nature* is a pernicious error, *that ignorance and concupiscence were the conditions of that Nature, and that man in his first estate would haue beene caried to the desire of sinfull things*: This obscureth the integritie of our creation, the *miserie* of our fall, and Gods *mercie* restoring vs: In our innocencie we had no disposition to sin; our originall righteousnesse was a sweete applying of everie power in vs to another, and all of them to God. But now beeing voyde of that originall iustice, and full of iniquitie, wee are like vnreasonable creatures. *Man is in honour, and understandeth not, bee is like a beast that perisheth*: As the greater Beastes devour the smaller, and ravening fowles prey vpon the weaker, and greater fishes eat vp the lesser:

No pure and
meere Na-
ture.

Psal. 49.

So

*Philo de Vita
mosis, lib. 1, p.*

475.

*Idem de Agri-
cultura. p.*

150.

*Affectu bruto
decuntur.*

Man most
obliged and
best furni-
shed, is most
disobedient.

So everie man as hee hath a gift aboue his Neighbours vseth it to their hurt: The wise man turneth his wisdom to intrappe the simple; the mightie man his power to oppresse the weaker; and the rich man maketh his riches as feete and hands to fulfill his evill purpose against the poore. So, though it would seeme an easie thing for a King to rule a multitude of reasonable men brought vp in civilitie and Religion, yet it is a matter of great difficultie: I therefore one said right, *That Kings ought to bee Pastours, and that because they rule men who are led by brutish affections.*

This is a Glasse for mans infirmitie: That hee is the *most disobedient creature*: the will of God is an eternall Law, the cause and rule of all equitie and reason; thereby hee disposeth his owne actions, and giveth the *extract* of it respectively to creatures, and all of them (except man) obey that Law according to their power: This power is specified in their *essentiaall formes*, and these *formes* are the immediate cause of their working, and *Character* of their worke: Mans disobedience is the greater, because he hath the most *excellent forme*; is best *obliged*, and best *furnished*; he hath a reasonable Soule, and the greatest *extract* of Gods eternall Law both written in his heart, and revealed to him in Scripture. Hee alone hath a *Conscience* to charge him with obedience in the Name of God: As a *Center* hee is compassed with obedient creatures: If he looke aboue, hee seeth the *Angels* keepe their celestiaall Law, in *loving*, *adoring*, and *imitating* God; if beneath hee seeth all creatures keepe their Law: the *fruite* of their obedience is his comfort, and if they altered their course but a short space, hee would perish: And yet notwithstanding of the excellencie of his *forme*, the riches of his *furnitur*; and his *compassing* with a cloud of so many obedient witnesses, hee remaineth still *untractable*.

Secondly,

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Secondly, heerein is *Gods great mercie* to man, that hee leaveth him not in this disorder: Hee knoweth that hee would be as a *beast, pushing and goaring* other therefore he hath set vp Magistracie as a soveraigne remede of that furie, and given it *power* to secure the weake from the injuries of the mightie, & *wisedome* to saue the simple from the snares of the craftie: That if the great sort will abuse their power in tyrannizing over the weake, they may finde in Kings a power to controll them. The greatnesse of Kings aboue their Subjects is both a *staffe* to the weaker to leane to, and a *bridle* to restraine the outrages of the mightie, as the Prophet expresseth. *Defend the poore and fatherlesse, doe Iustice to the afflicted and needie, deliver the poore and needie, ridde them out of the hand of the wicked.* This *vindicating power* of Princes is as great a blessing to the oppressours whom it restraineth, as to the poore who are rescued.

Thirdly, this is the *happinesse of Kings that rule over Gods people*, that their lotte is fallen pleasantly in Gods inheritance. *They who reigne over Barbarians are Kings over beastes rather than men*, and they who rule over civill Countries where true Religion is not, are Kings but of men; but they whose Kingdome is a particular Church to God, are *Kings over Kings*, or Christians more than men; and their common Subjects by grace haue more true worth, than such Kings as are over Barbarians, because wee are a *royall Priest-hood*. The one reigneth in a *Paradise*, the other as in a barren *Wilderneffe*. This excellencie hath also an easinesse with it to overcome mans native unrulinesse; for Gods Scepter bringeth people to obedience, as this Prophet acknowledgeth: *It is God that subdueth my people vnder mee.* When mans rudenesse is broken with a true Religion, it is most plyable to authoritie as to the ordinance of God; hee both commands and alloweth that obedience, and disposeth people

God hath
set Magi-
strats to
curbe mens
outrages.

Psal. 82.3 4

Kings in
Gods
Church are
most happy.
Psa. 145.6.

1. Pet. 2.9.

Psal 118.47.

Good people
easilie ruled,

2 Pet. 1 4.

Best people
most capable of
quitie and
dispolable
to obedience.

plether to willing'ie. *Numa by Religion plyed his rude Romans more to the offices of Warre and peace, than Romulus austere government: If a false Religion, did this in Pagans, what shall the true Religion, and the grace that accompanieth it worke in Christians?*

It is farre more easie to rule good people, than badde, because there is none so rebellious to Authoritie, as those who rebell against their own reason; & a good man is more obsequious to Princes, than a Ruffian: The godly doe feare Princes more, than they are to bee feared of Princes; but no bands can keepe the wicked in order: True Religion binds vs to God, and the grace of it is our greatest perfection in this life, and that partaking of the divine Nature maketh vs the more respectuous to Gods ordinance: Where that is not, Lawes, Rewards, and Punishments are but weake motiues; but where it is, they neede not a Law: The least notice of Gods will, is sufficient to mone them to doe his will.

God communiceth his eternall Law to creatures according to their kind and capacitie: Hce giveth to heavenly creatures a *celestiall Law* to adhere to him; to reasonlesse creatures a *naturall instinct*, to direct them in their course, without either sense of his goodnesse, or reflecting on him: But to man renewed, such a Law whereof Reason is capable, and Conscience sensible, and that both in *pietie* and *righteousnesse*: The first is all in respect to him, the other to man: *Naturall men can exerce materiallie the workes of Iustice, but not spirituallie, because they haue no grace, nor the bands of a true Religion to God. Iustice and pietie of the olde Romans were but a forced curing of the contrare vices, that their ambition and pride (whereof they were sicke) might rule in them.*

Of

Of Princes ruling of their owne Persons and of their Court.

THIS princely government is not to bee restrained to the people alone, but beginneth at the person of Princes, & goeth to their Families: So David who conceived this Prayer, wrote that Commentar on it, that hee would sing of Justice and of Iudgement, not onely exercised amongst his people, but also in governing himselfe and his Familie. For the first hee sayth, *I will behaue my selfe in the perfect way*: That is a good government that beginneth at himselfe: Privat men are tolerable called Kings, when by Gods grace they command their own passions: For who-soever subdues his owne bodie, neither suffereth his Soule to bee troubled with passions while hee refraineth himselfe by a kinglie power, is iustly called a King, because hee can rule himselfe: And if wee rule the earth, even this our earthly bodie, we are Kings of the earth. But this is more in Princes, who haue as much natie corruption as privat men, and more power to vtter it.

The wise ruling of themselves is necessary to moderat their great power: The Heathen could say, *If thou wilt subiect others to thee, subiect thy selfe to reason*. And the Impyre agreeth to none, but to such as are better than any of their Subjects. (b) But the Divines spake more charelie; by Kings, understand these who direct the motions of their soule according to the will of God. (c) And they are good Kings who can prone themselves Governours of their Body. (d) And iustly they are called Princes who exerce ever a principalltie, over their owne thoughts by sound Iudgement. (e) It is often seene that greatest power hath greatest righteousness joyned with it, and that for the good of Princes and people: If their passions were like their power, they would soone

Kings ought
to rule them
selues.

Psal. 105. 1.
vers. 25

Quicumque
proprium cor-
pus subegit,
&c. Amb. in
psal. 118. ser.
14.
Rege terram
&c. eris Rex
terra, &c.
Aug. Psal. 73.

Selfe-go-
vernment
is a safe go-
vernment.
(a) Seneca Ep.

37.
(b) Xenophon.
Cyr.
(c) Greg. psal.
penit. 9.
(d) Ambros.
psal. 47.
(e) Greg. mor.
lib. 11 cap. 12

*f Nam et si ha
bet aculeum,
tamen eo non
vitur Ec.
Amb. Hexa
mer. lib. 5 c. 21*

Justice be-
ginneeth at
Kings.
Aug. civ. 1. 9. 4

*Tot Domino-
rum quot Vis
tiorum servus
civ. 4. 3.*

*Multa bestia
nobis sunt.
Basil. exam.
hom. 10.
Qualiter a-
lios corrigere
poteris. Ec.
Aug. Abus.
grad. 2.
Malum etiam
si regnet ser-
vus est. Aug.
civ. 4. c. 3.*

Kings are
exemplers.

ruine their *state*, or *persons*, or both; but Pietie and Iu-
stice ioyned to their power, moderateth their passions,
and preserveth all, as the *King of the Bees* hath a *sting*, but
never useth it to revenge. (f) And where shall Iustice have
the owne worke, if not in the heart of Kings. It must
first begin there, else it cannot haue the worke on other.

Iustice distributeth dueties to eachone; and there must
bee in a iust man, a iust order, that the *minde bee subiect to
God, the body to the Soule, and both to God*: If this bee not,
there is no righteousness in vs, and so there cannot be an
externall governing righteousness. This is the glory
of Kings, when their power is accompanied and sweyed
with Iustice in their owne persons; when the *living Law*
liveth according to the *written Law*, and *authoritative*. Ius-
tice becommeth *exemplar* Iustice, their life by example
insinuating that to people, what the Law and authority
commandeth them; then Iustice is not so much a gift
annexed to their power, as a grace changing their per-
sons: *An evill King is a servant to as many masters as hee
hath vices*, but hee who commandeth his passions, is a
King indeede; because hee rulth himselfe, and is neither
taken captiue of sinne, nor caried violentlie of vice.

Man that ruleth over beasts, hath *beastes within him*:
anger barketh more fiercely than a *Dog*; he that is speedie
to wrongs is a *Serpent*, and he that is set for revenge, is a
Viper. Shall man haue Impyre over the outward beasts,
and leaue the inward beasts loose? This is most necessary,
that rulers of men *rule themselves*; least they fall in con-
tempt: For how can hee *correct the manners of others*, who
cannot correct his owne? An evill man though hee reigne,
is a slave to his passions.

The Kings *example is a Law* to his Subiects: Their
mindes are lift vp to his *Eminencie*, and what hee doeth,
hee seemeth to command: The peoples inclination to
imitation is the greater, because of the greatnesse of his
person:

person: They passe the good or bad qualittie of the fact, and take his greatnesse for a reason: The faults of a King overwhelm a people, and hee hurteth more by example than by the sinne it selfe: And his good example is as forcible to make his people good: If they bee godly, chaste, temperate, &c. they draw many of their Subiects to God; but if they bee profaine, or dissolute, &c. they draw multitudes to Hell.

Pharaoh, Herod, Nero, and such can tell what evill great power ioyned with great wickednesse can doe: Therein Sathan exalted sinne, when hee vented it by so great persons, and disgraced Magistracie when he made it an instrument of monstrous finnes. But God had his good worke therein to teach vs, *what men clothed with power are in themselves; and that principallitie without his Spirit is but a naked sword in a mad mans hand; and what a blessing good Princes are, who vse their power in such righteounesse, that the world must say, They are as good men, as they are great Kings.*

This is the Priviledge of Christian Kings; God giveth them a greater blessing than other Kings; hee maketh them by grace *Kings over themselves as well as over their Subiects*, as they give Lawes to other, so they take Lawes of God, and vse their power, as they may bee best countable to him; they haue principality of authority as Kings, and they reigne by grace over themselves as Christians. There is no truly free King but a Christian King, and such as is neither captivat by the corruption of Nature, nor popish superstition, but set at libertie by the Law of the Spirit of life in Iesus Christ. Such a King is an Image of God, who governeth all in righteounesse and wisdom, and then hee shall most please the King of kings, if restraining his power, hee thinke that lesse is leasome to him than hee may.

The other taske of his governement is his Familie: I will walke within mine house with a perfect heart. I will see

Great power
without
grace is
hurtfull.

Christian
Kings are
Kings over
themselves.

*Tunc enim
Verè Regi Re-
gum amplius
placebit. &c.
Gregor. lib.
5. Epist. 106.*

The Gov-
ernment
of his Fam-
lie.

Psal. 101.

Civit. 12. 16

Kings are as
helmes swey
ing their
Kingdomes,

no wicked thing before mine eyes, &c. And in all that *Psa.* he setteth down the dyet of his house or court-governemēt, a fit patern for *Princes* to follow. The court of Kings is an abridgement of their Kingdomes, and the circle of th: Subjects neerest to them: It is a prooffe of the Governemēt of their persons & an *Image* of theruling of their Estates. If every house be a beginning, and part of a citie, and every beginning ought to bee referred to the owne end; much more the Families of Princes, which are not simplie parts but rather compends & extracts of their Kingdomes. People cannot alwayes see the person of their Kings, but they may guesse at their disposition by the manners of their Court: *As is the Prince so is his Court*, because they seeke by his imitation to procure and keepe his favour; and as the Court is, so will the Countrie bee. Such as his servants are, such is hee counted: For men can hardly thinke but they are such by his *command*, or *connivence*, or *example*. If therefore they bee godly and righteous, they win the hearts of people to the King: But if they bee profaine and godlesse, they procure his contempt. This care ought not onely to be of his neerest *Attendents*, but also of these whom he intrusteth with his affaires abroad: If they minister *Iustice*, defend the people, exact no more than is due, then the people ascryue all that goodnesse to the King, commanding his Officers to handle his people tenderly: But if they be *violent* and *outragious*, the contrare followeth, as if all that severity were commanded of the King. A good king by doing good, taketh his Subjects good, & is as eminent in example, before them as in dignity aboue them.

The Roman Impyre had a great prooffe of the force of their example both in their Court and people, when in *fiftie foure yeeres* space it found *sine changes*: First, *Diocletian* like his Predecessours was a *Pagan*: Next, *Constantine* turned himselfe & the Impyre to *Christianity*: 3. *Constantinus* his sonne turned all *Arrian*: 4. *Iulian* the *Apostate* went backe

backe to *Paganisme*: An *Isiftlie*, *Iovinian* following *Constantines* zeale brought them back againe to *Christianitie*. So important is the example of Princes either in good or evill, and so changeable are the people to follow them. The Kings of *Iudah* were not vnlik: *Achaz* an idolater, *Ezekiah* a zealous worshipper of God, *Amon* and *Manasseh* reiters of idolatrie: *Iosiah* a destroyer of idolatrie &c. And their Courts and Countries followed their steppes.

Constantius the father of *Constantine* tryed his Courtiers wisely; hee offered preferment to such as would worship *Pagan* gods, and when some for feare, and desire of honour did so, others layed downe their honour, rather than that they would quite *Christ*; heereby hee saw the ground of his Courtiers hearts; he degraded such as had forsaken *Christ*, and said, *They would never bee true to him that were false to God*; but he honoured such as were readie to losse all for adhering to God; he made them his *Guard* and *Governours* of his Kingdome, saying, *That such men were to bee numbered as his speciall Friends, and Familiars..* (a) And *Theodoricke* the *Goth*, an *Arrian* King, had some like practise, but with a more summar censure; for when one of his Court willing to please him, forsooke the faith of *Christ*, and turned *Arrian*, hee was so offended that hee killed him with his owne hand, affirming, *that hee would not bee trusty to him that was a traytour to Christ*.

To close this point, the fruite of *Dauids* prayer is manifest in *Solomons* extraordinary wisdom; and that both in speculation and practice. For the first, hee knew all mysteries, and wrote of the nature of all things from the *Cedar of Lebanon* to the *Hysope* on the wall: Beside his heavenly Doctrine in his Song (whereof none of all the wise men of the earth could so much as dreame) in his moralities in the *Proverbs* and *Ecclesiastes* he passed them all: Thogh they came long after him, and had the benefite of his Writs by some two *Greeke* translations before the *Septuagints*,

2. Chro. 28.
Ibid. 29.
Ibid. 33.
Ibid. 34.

Constantius
wisely of
his Court.

(a) *Illos tam-
quam Dei
proditores im-
peratoris ser-
vitio indignos
censuit, &c.*
*Emseb. in Vit.
Constan. lib. 1
cap 9. & 10.*
*Baron. Anno.
304 num. 18.*

Prooffe of
Solomons.

wisedome.

1 King. 3, 16

17. &c.

*Maternus af-
fectus, parvens
affectus, sed
nobercalis
affectus
crudelis.*

1. King. 3, 28

gints, yet they are no more to his wisdom, than a dram of unfinned silver-ve to a talent of pure gold,

As for his practice; his first tryall proved an excellent practicall gift: It was a plea betwixt two *Harlots*; both of them claimed the living Child, & no doubt, with the like boldnes, & cursing, & execration the usuall companions of passionate pleading: Heere God offered a fit purpose, to proue the truth of his promise to *Solomon*. The question was not of civill things, but naturall: to finde out the mother of the living Childe; and there was no witness, but both parties alike peremptory in their alledgeance. His wisdom leadeth him to find out the truth by naturall affection: Hee layed this sure ground, that the *Mother's affection is tender, and the bowels that bredde the Child, would never agree to see him killed*: On the other part, that the *cruell affection agreeing to the division of the Childe, was but a strange and stepmotherly affection*: On these grounds hee pronounceth, *That the living Babe shall bee cut in two*: It might seeme a cruell sentence to kill the Babe, but some equitie in the just division; but the truth was, hee found the decision of the matter in the show of division, and adiudged the living Babe to her, who in a sparing affection choosed rather to want her Babe, than the Babe should want his life. Hee saw in the tender affection of the one, the equity of her cause, and in the crueltie of the other, the iniquity of her clame. This was a prooffe of deepe wisdom: *The people heard of it, and were both glad of such a King, because the wisdom of God was in him; and yet feared him, because they saw hee was such a one as could discover the secrets of their hearts, and counter-mine their deepest policies.*

3. The

3. The fruite of their Governement. Of P E A C E.

Vers. 3.

The Mountaines shall bring forth peace. &c.

THIS is the third thing he craveth, the fruite of kinglie Governement in the blessing of peace: whither we take the *Mountaines & hills figuratiue*, for the estate in generall, or for the degrees of power in greater and lesser Princes, &c. all is to this end, that Iustice well ministered brings peace to a Countrey: for the *mighty* (who are as mountaines) when they shall see Iustice reigne in the King, are stayed from oppressing the poore, and become a shadow to them. So Iustice is both the *mother to bring forth*, and a *Nurse to foster peace*. Peace is the desired and sweet end of all blessings, and prosperitie it selfe, without it, is but aduersity: All our labours are for Peace, and Warres (the wrake of mankind, and brake of Peace) are undertaken to purchase and keepe Peace. And God, the Authour of all hath tempered the varietie and disorders of creatures, to bring them all to a purposed peace. All men are of him, he summeth them all vp in Governement, and peace is the beautie of all.

This Peace may bee considered in foure sorts: The first is *Peace with God*, which cometh of a true Religion: When men are led by the truth to belicue in God, to repent their sinne, and finde remission in Christ, that is the way to Gods Peace. *Being iustified by Faith, we haue peace with God*: No faith iustificeth, but the true Faith, & no Religion informeth men in the true Faith, but the true Religion: As it leadeth vs in a sure way to peace in

K

Christ

Peace the
fruite of a
good Go-
uernement.

Peace with
God,

Rom. 5. 1.

Rom. 14. 17.
Iustitia non
est nisi in ea
Repub. &c.
Aug.

2. Peace ci-
vill

Aug. ciuit. 2.
21.

1 Cor. 10. 14.

3 peace, par-
ticular.

Micah. 4. 4.

Christ, so it leadeth vs to keepe that peace in sincere obedience. In which respect when God getteth his due, hee blesteth vs with his Kingdome within vs. *For the Kingdome of God is righteousness, peace, and ioy in the holy Ghost.* This is the peace that no Kingdome can haue, but such as haue a true Religion; they may haue a civill and politicke peace amongst themselves, but none of this peace with God.

The second is a *civill peace with man*, when every one keepeth his place, and doeth his duetie as hee standeth bound; the body is then in good plight when everie member is whole, and exerciseth the functions in order: So in a Kingdome when everie one in his calling doeth his duetie with a loving respect to other, there is peace; or if any bee not peaceable disposed, their *broyling humours* is hemmed in by Iustice that they trouble not the peace of their Neighbour. This is a civill peace, the *health* of the civill body, and a comely *beautie* in it; when everie one brooketh another in loue, and worketh to others hands: And thogh there were innumerable men in callings, places, offices, &c. Yet they seeme all to be *but one man with one minde*, seeking the good of other, and of the common bodie: As in *Musicall instruments* founds are diuerse and contrair, high & low, &c. and yet make a sweete *harmonie*; so in a Kingdome are diuerse estats, rich and poore, &c. Yet they haue an harmonie and concord, and that concord is peace. That rule is generall for all things, *Let no man seeke his owne, but everie one anothers good.*

The third is a *particular peace of our Lotte*; when every mā brooketh his lot peaceably without oppressiō, either violent, or coloured by Law: This is as the *life of our lot*, whe our right and possession haue a peaceable vse following, and every *man may eate under his owne vine, and under his owne figge-tree*: It is the verie lotte of our lotte, and a pleasant

lant *sawce* to sweeten our use, a sort of fruition of our Lot, *the fruite* of that fruition, a way to Contentment, and the verie *prosperitie of prosperitie*.

The fourth may bee called, a *Kinglie peace*, when people are in loue and peace with their King. They are his bodie, and hee their Head, vnder whose shadow they haue these Peaces: The use and enjoying of them will reflect vpon him as a procurer and maintainer. *None can finde comfort of a true Religion in libertie and peace*, but hee must loue and pray for him, vnder whose government hee hath that great blessing: None can looke on that *publicke peace* the health and beautie of the civill bodie, but he must loue and honour that Head, from whom the influence of the publick peace floweth: And none can enioy the *private peace of his Lot*, lying downe & rising in peace, but he will loue the preserver of it: Yea, that peace that floweth from supreme Iustice, is a native and kinde Daughter, and so iust as to make vs honour him who ministreth Iustice for the procuring of peace. *All these are strong bands to ty the hearts of good people to such Princes*, by whose government God blesteth them with so inestimable blessings.

This order is in the Angels Song, *Glorie to God in heaven peace on earth, and towards men goodwill*: When man giveth God his glorie, worshipping him in Spirit and truth, then God giveth Peace to man, beeing reconciled to him in Christ; and the ground of both is Gods goodwill towards man, whereby hee elected him in Iesus Christ; that *good will* sendeth downe true Religion to man, to direct him in the obedience of Gods revealed will.

These are the fruites of Iustice in their severall branches: The first is *Gods peace* in our minde: The second is, *mans peace* in the civill body: The third is *Peace of our Lotte*: And the fourth is, *a peace with the Head of the com-*

4. Kinglie
peace.

Luk. 2. 14.

The harmo-
nie of these
peaces.

mon bodie. The first appeaseth the terrours of our Conscience: The second stayeth factions and divisions amongst Subjects: The third, privat oppression: And the fourth, Rebellion against Princes: And all of them are our ends in their severall kinds: when God dwellerh in vs, and maketh vs enioy him in his peace, then hee maketh vs brooke one another, and our selues in him.

No Iustice,
no peace.
Leuit. 26.
Deut. 27 28.

Where Iustice is not, these frutes of peace cannot bee found: Where God getteth not his due honour in a true Religion, there can bee no peace with him, but hee sendeth warre or other calamities to trouble their peace and revenge the quarrell of his Covenant: As long as Israel worshipped him aright, matters went well with them; but when they fell to idolatry, he raised vp bordering nations to punish them: In like manner hee can punish iniustice among people: Lawfull Governement ministreth Iustice, and Iustice bringeth peace, so want of Iustice bringeth confusion, and confusion breedeth discord. Heeres vpon also commeth the losse of particular Peace, when by tumults no man can securely possesse his goods, his blood or life. *Where violence rageth, there reason is not heard, and the Lawes are silent more where Armes doe speake.*

Saving severitye.

Cruell Clemencie.

Num. 35. 34

Iustice and
peace goe in
others hãds,

Iustice well administrate is a great preservation to a Land: It purgeth it from sin committed, by punishing the sinner, & keepeth many from sin, that they would otherwise commit, and so holdeth off Gods anger, and procurreth his blessing, But neglect of Iustice is *crueltie* and not *clemencie*, or rather *acruell mercie*; it fostereth sinne, and hasteneth Gods wrath; when grievous sins are committed, they defyle the Land, and the Land defyled can not be expiate, but by the punishment of the malefactor: What shall God doe, but powre out his plagues, and mak the Land spew out her Inhabitants, *Where sinners will not repent, and the Magistrate will not punish.*

Thesetwo then *Iustice and peace goe in others hands in a well*

a well governed Kingdome: *Iustice* without *Peace* is a fruitlesse *seueritie*, and *peace* without *Iustice* is a *conspiracie* against God: *Iustice* is Gods arrestment layed vpon mans corruption, and *peace* is the quietnesse that followeth that arrest: Both the necessitie and difficultie to keepe *peace* are as great, as to purchase it; for *peace* bringeth *wealth*, and *wealth* because of our wickednesse bringeth *insolencie*, and *insolencie* bringeth *violence*, so that the daughter *Peace* would deuoure *iustice* her mother; except *Iustice* did her second service, to keepe men from violence: Her first service is to giue every man his due, and her second is to secure him in it: *Peace* of her selfe is a thankfull daughter to her Mother *Iustice*, but our corruption that abuseth all, can abuse her also, and *Ieshurun* waxing fatte, will kicke against his feeder; but *peace* is both best purchased & preserved, when *iustice* absolutely reigneth: Therefore good governours of Provinces may rightlie bee called *Iustices of peace*: their name beareth these twinne blessings of *iustice* and *peace*, and if they answer to their name, they are worthie instruments vnder God, and the King by ministration of *Iustice*, to keepe *peace* amongst people.

Deut. 32. 15.

In this point *David* alludeth to *Solomons* name, for God tolde him: Beholde, a Sonne shall bee borne to thee who shall bee a man of rest: And I will giue him rest from all his enemies round about: For his Name shall bee *Solomon*, and I will giue *peace* and quietnesse to *Israel* in his dayes. On that propheticke *David* foundeth this prayer, and Experience proveth both the truth of the Prephcie and force of this prayer. Hee answered to his name; as hee was called peaceable, so hee ruled his people in peace, and God blessed them with great prosperitie vnder him: *Iudah* and *Israel* dwelt every one vnder his vine, &c. They had peace with God, so long as they kepted his Commandements, and peace with neighbouring Nations and amongst them.

Solomon an-
swereth to
this peace-
able name.
1 Chro. 22. 9.
10.

2 Chro. 1. 25

Christ the
true Solomon
*Multa de So-
lomone discun-
tur qua es con-
venire non
possunt, &c.
Aug. Civit.
17. 8.
1 Cor. 1.*

Esay. 53.

Num. 23.

1 Ioh. 1. 9.

Necessitie of
warre.

*(a) Terrul de
Coron. militis*

themselves: And the fruite of long peace was gold and silver as Stones at Ierusalem.

Heerein hee was the type of the true Solomon Christ Iesus, whom this Psalm principallie respecteth, and who for this same end was shadowed by Melchisedecke; hee is first King of Righteousnesse or Iustice, and then King of Salem or of Peace. Hee proved the King of righteousness, when hee fulfilled all righteousness, in satisfying the Iustice of God for vs: and then applying and imputing that Righteousnes vnto vs, is the Lord our Righteousnesse; for hee is given of the Father to bee our Righteousnesse, Redemption, &c. Hee proverth the King of our Peace, in that hee hath purchased vs peace by righteousness: For the chastisement of our peace was on him, and by his stripes wee are healed: When wee are covered with his righteousness, God seeth not sinne in Iacob, nor iniquitie in Israel: His Iustice beeing satisfied, hath no quarrell against vs, but by vertue of that satisfaction, iustice adiudgeth peace and salvation to vs. It is as proper to Iustice to pardon a penitent sinner in Christ, as to punish an impenitent sinner: If wee confesse our sinnes, hee is faithfull and iust to forgive them. Christs obedience hath a double respect to Iustice, the one of satisfying all it can claime of vs, the other of meriting all good to vs. The first putteth away the demerite of sin The other possesseth vs in peace and glorie.

Of Warre.

Thus a good King ruleth his people in peace; but some time necessitie will draw him to Warre, and that either for defence of the truth, his Crowne or Countrie, the iust causes for a lawfull warre. Some haue thought Warres vnlawfull to Christians, (a) but that was onelie in some times and cases, when the Heathen Emperors vrged Souldiers to offer to idoles, and if they refused, they were

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were shamefullie cashiered or martyred: In such a case it was good to abstaine from a voluntarie or mercenarie warrefare: *To goe to warre is not sinne, but to doe it for prey is sin.* And though warfare bee a lawfull calling, yet warre is one of the three plagues wherewith God vsuallie breaketh the pride of mans body: As by with-holding of nourishment in *Famine*, So by violence with his Arrow of *pestilence*, or by the hand of man in *warres*.

Our sins procure war at Gods hands: For when we will not serue him in peace, hee maketh vs suffer in warres: And when our *lusts* rebell against his grace, why should hee not punish vs with the warres of man? Yea, our lustes *fighteth within vs, before wee can fight with man without*: For it man could dwell in himselfe in the contentment of his lotte, hee would not encroach on his neighbour in ambition, crueltie, avarice, &c. Miscontentment with our lot, and too great loue of earthly thinges maketh vs quyte peace, and fall in iarring: *Warres are sweete to them that haue not felt their miserie*, but a taste of them giveth a sweeter relish to peace, and this is among other reasons why God afflicteth a Land with warre, that thereafter they may count more of the blessing of peace.

The fruite prooveth it to bee a plague: Thereby peace is broken, *Lawes* are silent, *oppression* and *iniquitie* doe reigne. There is neither marches of possession, nor proprietie of vse; and no man hath place to iudge, or power to set things aright: beside the *violence* of the enemy, the *insolence* of our assistants is intolerable: They who come to helpe vs, thinke they cannot hurt vs, but vnder colour of defence they bereaue vs of our goods, and of our liues also if wee resist; and though neither the enemy, nor assisting Friend vse violence, the *licence* of people in their owne Countrie is no lesse hurtfull: The *Souldiers girdle loose* is the most part from all feare of God and respect to man: childre & women (the objects of pitie) find no

Non enim militare delictum est, sed pro prada, Ecce Aug de verb. Dom. in Matth sermo, 19.

Warre is for sinne.
Galat. 5.
Rom. 7.

It shaketh all.

no pitie, but their chastitie and liues destroyed at once, and their defying is more bitter than their death; cities of many yeares building, in one houre turned in ashes: And though a Land bee a *Paradise* before Armies, yet after them is an *horrid wilderness*.

Man cruell
against man.

*Neque enim
unquam inter
se Leones aut
inter se Dra-
cones, &c.
Aug. civit 12
22.*

Man exceedeth all creatures in *Hostilitie*: *Lyons* against *Lyons*, and *Dragons* against *Dragons* are not so cruell as man against man: Their fighting is but at occasionall encounters, yet out of sight of other their rage cealeth: But man can spend dayes, nights and yeares in devysing mischief against ablent man; their yoking in Battell is but the fruite of their former plotting: Reason (our priviledge above Beastes) when it turneth furious, putteth vs farre vnder them. Wee are borne naked, but crueltie hath turned vs all in armour: And where it might bee called prudence to invent *defensue weapons*, yet crueltie is more inventiue of *offensue weapons* to hurt other, and more forward to destroy others than saue our selves. This last Age (the *Rendevous of all wickednesse*) hath fetched from the hels the invention of *Gunnies* and *fire worke*, and that with a defect on the defensue part: There was no hurting weapon before, but Nature found a *Guard* for it; but fire-work hath not yet found a shield. *Corrupt Nature is more ingexious to destroy than to preserve*, and decaying mankind falling further from God, turneth more to *Sathans image*, both in an *active* and *passive* destruction.

Armies are
men trans-
ported,

When *Armies* toyne in Battell, man is going out of himselfe: And though hee bee reasonable, yet beeing cloathed with *Brasse* or *Yron*, hee is more *brassen* and *irnish*, than his *Armour*: Hee hath none other respect to his enimie but to destroy him, and that rage is so blinded, that they cannot helpe their Friend: Though woundes strike their neighbour-Souldier to the ground, yet the necessitie, to keepe their ranke turneth them out of love
and

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and humanities; and if they bee straited, they must trode on his bellie to keepe their order: The feete of horses on their *head or wombe*, pressing out their *Braines* and *Bowels*, are the vsuall comfort that fallen men can finde. Their death is violent in rage at their enemies, and without comfort in soule or bodie from their friends. *A Roman Souldier spoyling his slaine enemy*, found that hee was his Brother, and killed himselfe for grieke: And what is all warre-fare, but a killing of our Brethren?

Aug. Civ.
2. 25.

Warres then are the *last of all remedies*: A wise Physitian goeth not at the first to cutting and burning, but after all other cures haue failed: So a wise Prince goeth not to warre, till all peaceable treatings faile. It is not undertaken for it selfe, but for peace, and some in a tolerable peace haue made warre for a better peace, As a man euill cured of a broken legge will breake it againe, to haue it better cured. This is the taske of a good King, in peace to be furnished for warre, and in warre to aime at peace, and if he must haue warres abroad, to keepe loue and peace at home with his Subiects, and amongst themselves.

True Religion in puritie, & peace, the greatest care of Kings & Subiects.

OF all that is spoken, a generall duetie riseth, both for Princes and people, that if they would haue all these former blessings, they strue earnestlie to *maintaine a true Religion*: So *Theodosius* on his death-bed exhorted his Sonnes *aboue all things to maintaine the true Faith*: And *Iustine* told the like to *Tiberius* his Successor. It directeth Kings to bee Kings according to Gods heart, and people to obey as the Lords people: It tempereth authoritie in Princes, and sweetneth Subiection to people: The

True Religi-
on the great
care of prin-
ces and peo-
ple.

L

great

great power of Princes that might turne in tyrannie, is made profitable for people; & the naturall *antipathy* that is in some people is *mitigate*, and so Princes rule *meeklie*, and people obey *willinglie*: Thereby Kings are taught the forme of Governement from God, who *disposeth all things sweetely and powerfully*; and people submitteth themselves to his ordinance, as to the will of their Father: Kings see great *meeknesse* ioyned with great power in Christ, who beeing the *Lord of all*, made himselfe a *servant* to all; and people see in him a willing *subjection* to *Ioseph* and *Marie*, in the course of his education: And both of them respect other, not onelic as *men* but as *Christians*, the Brethren of Christ, and partakers of that same grace and glorie in Heaven. Our will by nature is *captivate* to sinne, and the fountaine of disobedience; but beeing made free by grace, it sweetelic inclineth that way that God directeth it: God dwelleth in Kingdomes where true Religion is harboured, & by grace giveth an higher qualification to men; as it maketh them true Christians in their *Persons*, so their *actions* and *offices* are good service to God, when they are done at his command, and respect to his glorie.

True Religion is the health of Kingdomes.

Impyres haue their *beginning*, *growth*, *hight*, and *fall*: But they fall not as they rise: They rise by small degrees but fall at once, as by a precipice. *Belthazar* in one night lost his life and his Kingdom, and the *Persian Monarchie* fell to *Alexander* in one day. But there is nothing more forcible to make a Kingdom immortal, than Religion truelic practised; thereby God dwelleth in a Land as their glorie and their shield.

Pagan Kingdomes farre behind Christian Kingdomes,

Kingdomes without true Religion are not so: the old Monarchies of *Affyria*, *Greece*, &c. and Republickes, as *Rome*, *Sparta*, &c. are but *bad paterns* of Governement; they went no further than Nature, because they had none other guide: And neither knew God in Christ, nor sanctification by grace: They had indeede a right to secure

secure them from the challenge of man, but in the use of it were almost as farre behind Christian Kingdomes, as flocks of Beastes are behind Pagan societies. The Heathen saw this farre, that Religion is most necessary for Estate: And some of them gloried, that the Romanes came to their Monarchie, not so much by power and craft, as by their Religion. But what they spake of their superstition, we apply it to the truth, for it is Religion and the feare of God that keepeth the Societies of men in order, without which the life of man would be filled with foolishnesse, wickednesse, and crueltie.

As true Religion bindeth Princes & people together, so doth it Kingdomes with Kingdomes. The pride of Conquerours fallesth not in a godly Prince; all the foure Monarchies were founded by Pagans; & when the Roman Emperors turned Christian, they left their conquering humour, though they had power to conquer more: Christ the Prince of Peace, maketh such Kings (as hee ruleth) peaceable; his Gospel is a Law of peace, and his grace maketh men as Lambes, to do as they would be done to: I though the beasts in the Ark kepted their naturall fiercenes, yet God suspended it during their byding there, and the Lyon & the Lambe liued peaceable together. Nature and superstition bidde men vse their sword to conquer and destroy, but the grace of Christ maketh them turne their Swords in Sythes, and their Spears in Mattocks. Pagans and Mahumetans warre against other, and both of them against Christians; and amongst Christians the conquering humour is not in Protestant Princes, but in Papists: because their superstition mortifies not their corruption, but giveth it full libertie. Since the Catholike Kings became Iesuites as well in policie, as in Religion, they are the oppressours of Europe; but when they turne to the truth, they will lay downe that invading and encroaching humour, and content them to rule their owne Subjects in peace: But since prosperie directeth them to oppresse other, and for that end

*Religio est
mor Dei est
qui custodit
et c. Lat. de
ira. 12. 28.*

True Religi-
on keepeth
peace amog
Kingdomes,

*Isa. 2. 4.
Micah. 4. 3.*

*Reges in urbe
ut domus in
urbe &c. Aug*

No mixture
of Religion.

*Religio & va-
rietas nulla
alia quam vo-
nim Dei, &c.
Lactant. lib. 1.
cap. 20.*

*Istud omnium
maxime —
una fides —
&c. Theod. 1.
1. cap. 10.
Such mix-
ture is un-
lawfull.*

*Qua est peior
mors animae,
&c. Aug.*

*2 King 17. 32
33 34*

hath set vp the negotiating and statting order of the *Le-
suists*, it is not the Religion of the *Lambe*, but the cruelty
of the *Dragon*. France, Austria & Spaine haue their owne
iealouisies and encroachings on other, and will keepe
them so long as they are Popish: But when they become
reformed in the true Religion, they will accord among
themselves. So true Religion is a bond of peace, and maketh
Kingdomes in the world like houses in a Citie, who delight in
a neighbourlie concord.

By all meanes therefore Princes and people would
maintaine the true Religion, and that without any mix-
ture, or libertie to professe a false Religion. There is but one
God, and one true Religion expressed in Scripture, and all false
Religions, and their mixtures with the Truth offend
him. Hee forbad Israel to till the ground with diverse sorts
of Beasts, or to sow it with diverse seedes, or to make garments
of linnen and wollen together: and that not so much for
these things in themselves, as to tell that hee abhorred
all mixture in Religion. Therefore Constantine spake like
himselfe: I haue thought that most of all to bee propo-
ned by mee, that in the multitude of the holy Catholicke
Church one Faith, and sincere Charitie should bee kepted.

Politicks call this mixture an Accommodation or Tole-
ration: the *Cassandrians* call it a mitigation or condescen-
ding; and Atheists call it a libertie of conscience which is no
thing but a passe-port to runne to hell: For what a worse
death is there to the Soule, than the libertie of error? But
God calleth it, An halting betwixt God and Baal, and
grosse Atheisme in the want of Gods feare: The people
that were sent to dwell in Samaria, worshipped the Lord,
and the gods of their owne Nations; they thought them-
selves sure in that pluralitie of gods, and libertie of wor-
shippe; but the Scripture saith, They feared not God at all.
The Papists fall in that same sinne; they haue multipliod
gods with the true One. Beside God, they haue their
gods

gods and goddeses, and they honour their *cannonized Saints* as the Pagans did their *Apotheosed men*: and their Pope vsed it more eminently, in calling the blessed Virgin a goddesse when he is futeing timber to build her Church at Loretto (b) But their patrone granteth that these names favour of Paganisme, and desireth them to bee amended in his Bookes; (c) and as for the worship given to them, another (d) granteth that hee saw no difference betwixt their opinion of the Saints; and that, that the Gentiles held of their gods. Varro (e) boasteth that he appointed to the gods their offices & sacrifices: what else are the Rituals & ceremonials of the Papists, but that same busines vnder other names.

The Kings of Egypt granted libertie of Religions to their people, and that in a fleshly policie, that while everie faction courted them for favour, they might keepe all factions obnoxious to them: And Iulian at his entrie gaue the like libertie to Iewes, Gentiles and Christians: with the same spirit he rendred the Churchs to damned Hereticks, and opened the Temples to devils.

Many Christian Princes haue assayed reconciliation of Religions, but God never blessed that worke in their hand: Constantine made his Typus Heraclius his Ecthesis, Zeno his Henoticon, and Charles the fift his Interim; but all of them kindled the fire more than quenched it. They found the truth of the olde proverbe, *Isthmum perfodere*, to digge through the Isthme, which was spoken of workes, neither lawfull to attempt, nor possible to doe. And though some proud kings therby assayed to correct Gods creation, in ioyning Seas which he had distinguished, yet they wer omnisiouslie forced to desist: So others haue laboured to reconcile the true and false Religion (which hee hath made irreconcilable) but their labour to this houre was ever in vaine. It seemeth but a small matter (for condescending) to cast one letter in the midst of a word, and turne *homoiosis* in *homoioniosis*, that is the same substance in the

L 3

like-sub

(a) *Qua Di-*
corum nostror
um Apotheos
es. Cerem. p. 1

(b) *Ne Deam*
ipsa, &c. Leo,
10. lib. 8.

Epist. 17.

(c) *Bellar re-*
cog. p. 2.

(d) *Vives ad*
Aug. civit. 8.
cap. 27.

(e) *Cicero. 4. 22.*
It is a fleshly
policie.

Aug. Epist. 146.

It is impossi-
ble.

Baron. Ann.
357. n. 12.

Bin, Tom. 1.
p. 319. 320.

Basil. de Spir.
Sanct. cap. 1.

Confusions
of Holland.

(a) Libertus
prophetaudi
in Pastoribus,
&c. Pareus.

(b) Theophil.
Epist. pasch. 1

(c) Anonym
dissert. de pa-
ce & concor-
dia Ecclesia.

An. 1630.

(d) Vorst praef.
fat. Exeges.

(e) Grot. de
Ver. Christ.
Rel. in fine.

Exam Cens.
cap. 10.

Cicer. de Di-
vinat.

idem de Nat.
Deor. lib. 3, in
fine.

like substance; & yet that one Letter overthrow the Article of the Divinitie of Christ. And when Basile in the end of a prayer, said in the holie Spirit, for with the holy Spirit, great offence was taken by the people: therefore hee advised *Amphilochius* to examine not onelie words but syllabs and letters in Divinitie. So hard it is to worke a condescending even by the smallest alteration.

Some reformed Churches haue found woefull fruites of such libertie, and hee proues now a true Prophet, who said, That libertie of prophesying in Preachers, and of professing in people, would shake Religion in Holland. (a) They began modestlie with some fine disputable points, as the small end of the wedge, to make way for grosser heresies: And if God had not put in the heart of K. James to devise, and Prince Maurice to effect their curbing by the Count cell of Dort, their heresies ere now had overflowed that Land: But God hath justified that prudent foresight of K. James, since they haue declared, what the they denyed. They haue taken Socinus by the hand, whom I may call (as one did Origen) (b) *hydrium omnium hereseum*, a masse or surviving monster of all heresies: And to mitigate the horror of these opinions, they are pleading for favour to the Socinians, as men that either erre not, or if they doe, they are excusable, and not to be censured, because (forsooth) their errors touch not the foundation. (c) They layed the seeds of these Apologies covertly long since, (d) but now they are discovering to the world, that their grounds are the overthrow of the grounds of Religion. Their rule is to preach and professe what they please without censure. Mans originall miserie in originall sinne they call with *Pelagius*, *figmentum Augustini*, or Augustins dreame; and the efficacious working of the holy Spirite, applying grace to vs, they call *figmenta Calvini*, Calvins dreames. In the matter of free-will they follow the Pagans, as it is pleaded by Cicero: Hee was so hote in that cause, that

not

not being able to conceive how Gods *Prescience*, and mans *Free-will* could stand together, for maintaining of *Free-will* hee denied both Gods *Prescience* and *Divinitie*: And rather then these two should stand, hee denied a *Deitie*. His arguments taken from *Laws*, *Rewards*, *Prayers*, and *Exhortations*, &c. to prove the absolute-*nelle* of *Free-will*; *Pelagius* hath borrowed from him: *Socinus* from *Pelagius*; and they from *Socinus*. So in end vnder colour of *Truth* according to godlinesse, they come to the naturall Religion of Pagans, the common Rendevous of all defections from the *Truth*.

Thus after long gadding they prove that *Socinus* is transformed in them, as *Ierome* said, That *Basilides* was transformed in *Iovinian*, and that both in sense and style: For they affirme that they teach otherwise, than hee heretofore was beleevd: (a) So said hee before them, that his opinions of *Christ* were hid from others, and that the true meaning was not knowne of all the *Interpreters* that are extant. (b) And againe, our opinion is unheard, not onely in our time, but also in many Ages (c) before: And more fustie with disdain of the *Fathers*: Wee ingenuously confesse that our sentence of *Christs* (d) *Nature* and *Essence* is contrair to all *interpreters* of *Scripture* who are come to our time. Moreover, hee professeth the noveltie of it; in his *Vnck*, who first proponed the opinion which hee embraceth of *Iesus Christ*, and telleth vs the way how hee got it, was by *Revelation*. (e) This is like his friend *Puccius*, who affirmed that his opinion of *universall salvation* was revealed to him by *God* (f) This plat-forme of his divinity is for *Epicures*, and that not farre from *Origens* mercie, to pleade for *Sathan Annihilation*, if not *Salvation*. What grace could this plat-former of Religion haue who refused to be baptized: and when a zealous Preacher challenged him for that hee was not baptized, nor would not be baptized (g) hee answered like a novelling opiniator.

That

Aug Ep 107.
Civ. lib. 5.

c. 9. 1070.
(a) Aster quā
hactenus cre-
ditū est. exam
cap. 18.

(b) Explana-
tores latuisse
videtur, Socin
Explic. 10, 1.
initio pag 1.

(c) Sententiā
nistrā, man-
dātū scimus
Socin. de nat.
Christi p. 1.

(d) Adversari
omnibus, &c.
Socin comen-
t. p. 134

e Lat. Soc. pri-
mus omnium
datus. Socin.
defens. Affer
1. Soc. de nat.
Christi p. 7.

(f) Certis-
simus hanc in-
terpretatio-
nē, &c. Puc.
Christi ser. nat
129.

(g) Cuseu.
Object. 21

(a) Quid hic
faciat aut
sentiat. Ec.
Soc. resp. ad
Cus. Ob. 21

(b) Dum bene
fundata. Ec.
Lyrin. Con.
cap. 6.

(c) Damna
qua tenebat.
Ec. ibid. c. 14

(d) Omnes sic,
sed non ego sic.
Bern. Epist.
190.

(e) Quod se-
cipi, teneo nec
dimuto. Ec.
Hilar. ad
Constant. p.
281.

(f) Quis hoc
venerat an
Moses Pacia.
Epist. 3. apud
Biblio. Pat.
Tom. 3. col. 4.

That, what hee thought of Baptisme hee would leave it to his
owne thoughts. (a) Sure is, that one who refuseth to be
initiate in Christ by sacred Baptisme, is not a fittie in-
strument to reforme Christian Religion.

After this same manner spake the olde Arrians, of who
Lyrinensis sayeth, That they overthrew well grounded Antis-
quitie by wicked neweltes, and that the ordinances of the An-
cient were violate. — while the desire of profaine and new
curiositie cannot containe it selfe within the marches of sacred
and pure Antiquitie (b.) And they speake directly like the
Pelagians: by us as Authours, as beginners and expoun-
ders, condemne the things that yee held afore, and hold these
things that yee condemned, cast away your auncient Faith,
and receive another: And what faith? I shrinke to speake it;
they are so proud, that I thinke they cannot so much as bee re-
bursed, let bee refuted without some guiltinesse, (c) in like
manner, Abelardus said, All men thinke so, but I thinke
not so. And Bernard posed him iustlie, What then art thou?
Tell us what is that, that seemeth to thee and to none o-
thers? What hath the Law? What hath the Prophets and A-
postles, or Apostolicke men preached unto us? but that, that
thou onelie deniest? (d.) And Hilarie speaketh like an
Orthodox. These things I haue beleueed by the holy Spirit,
so that beyond this Faith of our Lord Iesus Christ I cannot bee
taught. And a little aboue; I hold fast that, that I haue recei-
ued, neither doe I change that, that is Gods. (e) I demand
of them as Pacianus did the Novatians; VVho teacheth so?
Did Moses, or Paul, or Christ? No., none of these: Who
then? Novatian commanded it after three hundred yeares.
(f) So I may say, That Socinus hath both invented new he-
resies, and renewed old heresies after a thousand five hundred
and eightie yeares. And I charge them as Ierome did Vigi-
lantius, If any before thee hath received this thy Interpreta-
tion, let it bee true thou sayes; But if the Church of God ne-
ver heard of such wickednesse, and Satban hath spoken by thee,
then

FOR PRINCES AND PEOPLE.

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then repents in sack-cloth and ashes, and wipe away such great wickedness by continuall teares. (f)

This is the damnable fruit of liberty of prophesying, and professing, after that God hath blessed a Church with a bodie of sound Doctrine, according to the patterne of wholesome words: The mindes of people are shaken from the Truth, made susceptible of any opinion, and inclinable to the worst. When Arianisme and other errours, had shaken the Church for a time, the ambiguous mindes of people received Mahumetisme greedily.

For keeping of true Religion, it is necessar to keepe Peace in the Church: Schisme bringeth beresie; and these two renting the Church, doe rent the state also. The Church and state are twins, and their peace, and trouble are inseparable: Some Politickes haue advysed Princes to foster dissensions in the Church, as a way to make the Em-pyre flourish: So did Themistius to Valens the Emperours, but hee found confusion in the end: And Iulian allowed Heretickes to vex and trouble the Church, because he thought these dissensions a speciall meanes to put Christian Religion out of the world. When Peace is kepted in the Church, the state flourisheth, but where it is neglected, horrible confusions follow as well in state as in Church. The Schisme betwixt the Greeke and Latine Churches could never reconceale; and the Greeke Emperour lost the hearts of the people for too much inclining to the Pope: The divisions of Germanie are most by schisme, and the disputes of their Theologues turne the Courts of Princes in factions: The thrusting of Gregories Liturgie on Spaine devided the hearts of people from their King, and amongst themselves; for albeit things were good, yet change of custome doe more hurt by noveltie then helpe by profite, as Augustine well observeth: When affections accord, men may well brooke other in diversities of opinion, but the renting of affection (the marrow of Schisme) breaketh vnitie of opinion:

M

also:

(f). Et tunc
(scilicet) in ignem
absterge
lacrime. Hiero-
nim. ad Vers.
Vigilant.

Schisme renteth both
the Church
& the state.

Aug. Ep. 146

Field of the
Church
pag. 189.
Plus novitate
urbani, quam
utilitate pro-
fuit. Aug.
Epist. 118.

psal. 122. 6. 7

also: By nature wee are averse from the Gospel, but if a stumbling block be layed in our way, our averseness findeth a reason for it selfe. The kinglie Prophets practice is good heerein: *Pray for the peace of Ierusalem, let them prosper that love thee: Peace be within thy walls and prosperitie within thy Palaces.*

Of three sorts of Kings,

1. of GODS King.

Gods King.

1. His entrie

2. His disposition.

*Cuius licet
quam alio,
plerumq. plus
libet, quam
licet.*

3. His Governement.

10th. 1.

psa. 119.

BEfore I leave these verses, suffer mee to present to you three sorts of Kings: Gods King: *Machiavells Tyrant*: And the *Pops Vassall*: First a good King whom wee call gods King, comes to his Throne in Gods mercie, both to himselfe and to his people, as *David* and *Solomon*, &c. Secondly in his *Disposition*; hee is religious, to acknowledge his placing on the Throne not to come of man or Fortune, but of God: His exalting above man, maketh him not forget his subiection to God, but by heartie devotion hee doth homage to him daylie; both for the Crowne hee holdeth of him, and for gifts to use it. His businesse is not with people alone, but with God, to enable him for government: Hee thinks that a Tyrants verdict, *si libet licet*, if thou like it is leasome; and knoweth that to whom more is leasome than to others, they can easilie will more than is leasome.

Thirddie, in his government, hee is wise by *Rehoboams* folie: Hee leaneeth not to his owne wit, or to the counsell of these who are of his owne yeares, but laboureth to doe Gods worke with Gods wisdom: Therefore hee readeth and meditateth his Word, and with *David* maketh his Commandements the men of his counsell: Hee knoweth nothing in his government will be acceptable to God but that which agreeth with his word: As hee holdeth

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his Kingdome of Gods will, so in ruling it, he followeth his revealed will, that hee may abide in his favour.

Fourthlie, in his *account of his people*; hee counteth them not *slaves* but *free men*, even Gods people, to *indge* *th people*; and that by *Creation, Redemption, and Covenant*: Hee knoweth that Gods right to them is first, and more than his; and that his power over them is not absolute, but delegat for which hee must bee counta- ble to God: Hee counteth them as his *Children*, as *Da- vid* spake to *Israel*, *Hearken my Brethren and people*: Hee looketh not so much to that relation of *domination and subiection*, as to that sweeter relation of *Father and Sonne*. Hee rejoyceth as much in the name of a *Father* as of a *King*, and sweyeth the kinglie scepter in a fatherlie love. Fiftlie, in his *ends*: By all meanes hee seeketh the *wealth and peace* of his subjects as his joye and glorie: But hee counteth their *divisions* amongst themselves, or their ha- tered of him as greivous wounds: Hee *craveth their hearts more than their goods*, and counteth their love his best *Guard under God*.

4. His ac-
count of his
people.

1 Chro. 28. 2,

5. In his ends

2. Of Machiavells Tyrant.

BVt Machiavell, (or rather Sathan in him) hath drawne vp the Portrate of a *Tyrant under the Name of a Prince*, and that contrare to all the pointes of my Text. First, hee directeth his Prince for his *entrie*, not to care how hee come to a Kingdome, so that hee may haue it: *Truth or false-hood, right or wrong, craft or cruel- tie, blood or poyson, &c.* All are alike to him, if they fur- der his end: Hee looketh not to *God and Providence*, but to *Fortune* and his owne fleshlie wisedome, not to the *equitie or iniquitie* of the meanes, but to their *possibilitie to bring his euill purpose to passe*: And commends to him

M 2

joyntlie

Machiavells
Tyrant.

1. His entrie

Mach. prin.

18 diss 3 42

Machiavel,
principis.

18 & 19.

2. His disposi-
tion.

Antimach.

191.

3. His go-
vernment.

*Mach. de pri-
vis.* 23

Antim. 482,
487.

*Petrus Rex
Arragonia.*

joynthe the *crueltie of the Lyon* and *craft of the Foxe*: Both good and bad may possible bee alike in *desiring* dignitie; but they are not alike in the *acquiring* of it: The first goeth Gods way in *righteousnesse* and *vertue*: The other taketh him to by-ways with *craft* and *crueltie*.

Secondlie, for *disposition*; Hee forbiddeth his Prince to bee *religious* *indeede*, but to *seeme so*: the shew of it is enough to do his turn with man, whom he alone respecteth; and that onelie to *deceiue* him: Hee knoweth that men are caried with outward shewes; and though they who are neere to him *know his piety to be fained*; yet they *dar not resist the common opinion of people*, who count him to bee *godlie* *indeede*. He counteth the *Conscience* and *fear* of God: the *care* to please him, and to bee *approved* in the *last reckoning*, and such other *practicke* pointes of Religion, to bee as many *cut-throates of his politicke designs*: If these thoughts fall in his heart, they but drowne him in perplexities; and suffer him neither *freelie* to intend his wickednesse, nor *cheerefullie* to follow it out: Therefore hee holdeth them all at the doore of his heart as *odious stranglers of his spirit*; and setteth vp *Atheisme* or deepe *Hypocrisie* in their place: Hee leaveth Religion to such as hee counteth *base spirits*, who delight (as hee thinkes *profainelie*) to *terrifie themselves needlesse* with the *conscience* and *reverence of a God-head*.

Thirdlie, for his *Governement*, hee adyviceth him to haue *sufficient wit of himselfe*, at least to *thinke that hee hath it*; and so turneth him in a *Pope with infallibilitie of iudgement*: To bee *jealous of all*, and keepe close his intentions; that the imparting of them to other were they never so *godly*, *wise*, or *trustie*, may discover, and frustrate his purposes: If hee could bee *another himselfe* in another Person, hee would suspect and *deceiue that other himselfe*, and hee would rent his inner Coate if it were *privie* to his plots.

Fourthlie,

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Fourthlie, for *account of his Subiects*, hee directeth him not to count them Gods people but *his owne*; and that not as *free-men* but as *slaves*: Hee is a slave to his owne humour, and thinketh them for none other end, but to serve him in serving it, Hee taketh neither the relation, or affection of a Father, but his actions are full of tyranny.

Lastlie, for his end, hee adviseth to keepe his people in *continall discord*, and to exponse their concord, *as a conspiracie* against him: There is nothing so terrible to him, as good correspondence in the mutuall intelligence of their affaires: If the feare of God, and loue of equitie keepe them in peace, hee will cast in the *apple of strife*, and put them in factions: Hee seeketh more their goods and service, than their hearts; and like *Nero* careth not they hate him, so they feare him: So hee filleth all with feare, and most himselfe, for hee that will bee feared of all, must feare all: that feare filleth him with *suspicion*, and suspicion drawes him to *crueltie*, which maketh his kingdom a *tragicall stage*.

This is *Machiavells godlesse direction*, whereof hee was not so much the *inventer* as a *polisher*; the pieces of that policie lay scattered in Histories, but hee put them together, in one forme as hee saw them acted at the court of Rome under Pope Alexander the sixt; and from the practice of such a father, directed Borgia his Sonne, an *evill egge of an evill Crow*: What could the world looke for of him, who was the Sonne of such a Father as Alexander, and the pupill of such a Tutor as Machiavell: (a) Hee tooke him as the object and Center of all his wicked devyses; and setteth him out to the world as a most perfect exemplar to be followed. Italie was then desirous of some one Prince to restore her to libertie; and the Court dreamed that this one should bee *Cesar Borgia*: (b) Hee began his Monarchie with the killing of his elder Brother, and of a Cardinall would bee a commander of an Armie; and went

M 3

on,

4. His account of his people.

5. His end, Mach. Princ.

Oderint dum metuant,

Borgia Machiavells Darling.

(a) *Qua enim meliora nobis Principi Præcepta, &c. Machiavel. Prin. cap. 7.*

(b) *Summa bonitas præces Authoris audis. &c. Practic. Can. p. 233.*

Paulus lo-
Sim.
Guicciardin.

(c) Extror-
dinaris. qua
dam, fortuna
malignitate.
Machiavel.
Princ. cap. 7.
Borgia for-
tunes play.
foole.

Machiavili-
an policie is
madnesse.

on, till God made him and his father spectacles of his
wrath: They had plotted to poyson some Cardinalls for their
estate, but God by the error of a Cup-bearer, made them
fall in the snare they had prepared, and drinke the poyson ap-
pointed for the other: Heere was a time to repent; but
when hee saw all his devyces disapointed, hee blasphem-
med; and called that worke of Gods justice, an *extraordi-
nar malignitie of Fortune*. (b) This is the temper of gods
lesse spirits, to plot wickednesse boldly, and when they
are disappointed, rather to raile against God vnder the
name of Fortune, than to acknowledge his Iustice & re-
pent: Such blasphemie is worse, than the calamitie it selfe.
Borgia was never so right placed, as when hee was put
in the belly of a Mulet, to draw the poyson out of his body:
Heere was a fit place for Machiavells darling: hee was
never more sutable cled than with such a carkase; and that
bellie was never worse filled, than with such a Monster.
Heere was such lippes, such lat tuce, and a worse kernell,
than the shell: Hee was a complete circle of Fortunes tur-
nings: First her darling in his exaltation, next her ludibrie
or mocking-stocke in his downe-cast: And lastlie, a docu-
ment of her futilitie and waikenesse. This was an exam-
ple of Gods just Iudgement to all Tyrants, who will con-
quer and rule a state in contempt of God.

All this is called *wisedome* in the world, but it is ex-
treme madnesse: For beside their sinne which they mis-
regard, even in sound naturall wisedome, they pro-
cure their owne ruine by these same meanes, which they
choose for their stablishment. Hee is a foolish builder
who chooseth for the foundation of his house an hollow
ground full of Canes, and these canes full of powder, and
other matter meete for fire or earth quacke; then doth
beth the walls with Pitch or Brimestone: Such is the build-
ing of Machiavilians; they lay the grounds of pride
and Atheisme in themselves; and of feare and Hatred
in

in their people: They build vp their worke with *Hypocrisie, crueltie, and craft*: Therefore the least sparkle of Gods anger shaketh their building from the foundation. They beginne with *impiety* contemning God; they goe on with *iniquitie* oppressing man; and in end some tragical calamitie destroyeth them and their state. So the Lord catcheth the craftie in their craftinesse.

But hee is not content to set out his Tyrannie to the world; but reflects also vpon Christian Religion and Princes; as though it made them *effeminate and brake their courage*, because it teacheth them to seeke the heauen, and contemne the glorie of the world: And so pre-ferreth *Pagans religion*, and Princes to them both: Here hee playeth the *Atheist* in mocking the life to come, and bidding men range like beastes for present contentment: Hee knoweth not that Kingdomes are but *common gifts*, because God giveth them to good and euill, lest the godlie should seeke them as perfect happinesse: Hee who gaue the *Impyre* to Augustus gaue it also to Nero, and hee who gaue it to Constantine, gaue it also to Iulian: Neither knoweth he that true courage or greatnesse standeth not in a brutish headinesse, but in true Faith, and the feare of God, directing them to enterprylenothing but good, and to submit themselves to his will. All the Lines of *Pagan Emperours* haue nothing like, David, Charles, or Constantine the great, whom God blessed with greater blessings than any man lawfully may wish.

Iulius, Augustus, Antoninus &c. were great names indeede, and their fame the umbrage of a great fancie; like these Gyants before the flood that were men of name but not of worth: and all their greatnesse was to bring a deludge on the world. They were great scourges in Gods hand to plague man; and that not with a lent cure, but with violence: Like a *Paracelsian extract* in a plethoricke body, to turne all vpside downe: The Romanes for 700. yeares

Job. 9. 13.
1 Cor. 3. 19.

He contem-
neth both
Christian
Princes and
Religion.
Machiavel.
Disput. lib. 2.
cap. 2.

Regna mundi
bonis & ma-
lis communi-
ter praestat.
Aug. Civit.
lib. 4. cap. 33
Quo Augusto,
ipse & Nero-
ni. Ibid. lib. 5.
cap. 22.
Aug. Civit. 5.
25.

Stat magni
nominis um-
bra.

Gen. 6. 4.

Cicero.
 nim. But Belo
 larmine refu-
 teth him, de
 Purgatorio.
 lib. 2. 8.

Tyranny can
 not destroy
 Govern-
 ment.)

700. yeares oppressed the world; and Cesar in three yeares oppressed them, and overbrow their liberties. Trau called *Delicia humani generis*, the dainties of mankinde, had no courage; at the approaching of death; hee weeped as a Boy in a Schoole, and complained that hee was pulled vniuously and vservuedly from his great Fortune. Traian was so iust, that the Senat call him *Optimus*, & honoured him with a Statue in his life time; his Vertues made some superstitious Monkes, to faine that Gregories prayers relieved him out of hell. They are as gouttish in their mind (who credulouslie beliere these fables) as they faine that Gregorie was punished with the Gbur for his vndiscreet devotion: but Traian as cryed his *Impire to Jupiter*, and for a time was a cruell persecuter: Principalitie was never better harboured than in a Christian breast, it maketh them in their life couragious to fight against Sathan, and to rule and bridle these passions, which command heathen princes; and at their death, peaceable to lay down their Scepters in Gods hand; that they may possesse an heavenly Kingdome. *There is more true worth and valour in a good Christian King, than in all the heathen Conquerours.*

Mankind hath not ever beene so happie in Governement as to bee free of Tyrants. Rashnesse in Counsels, and the swey of passions and factions, doe often preponder the best course; and yet not withstanding all these, God hath ever kepted in mankinde a forme of governement. These are like sickness in the body, the blemishes in face, & heresies in the Church; as at the first they are evidences of their corruption who haue them, and punishments of the bodies where they are, so to the iudicious they are testimonies of a providence, over-ruling all. Though created species of creatures by their mixture produced Mangrels, yet these Monsters could neither destroy, nor obliterate the created species: These errors of Nature passe not further than the first degree, because they are not

not vnder the blessing. *Increase and multiply, which was given onelie to the created kinds.* So right gouernment is Gods ordinance, and could neuer bee thrust out of the world by Tyrannie. They who tooke occasion of the miscarrying of things, to doubt of Providence, were but short-sighted: They stood at the *first steppe of disorder, and vnequall rewarding of humane meritts*, but they should haue looked to the finall event. For *though God suffer the course and midst to ply confusedly, yet at last hee never missed his good end.* Mans imprudence is both a matter, and euidentie of diuine Providence.

3. Of the Popes Vassall.

WE haue heard of Gods King, and Machiavells tyrant, the Pope also hath a Mould of his owne for framing of Kings: Hee differeth from them both, but inclineth most to Machiavells. Gods King is for the good of all, Machiavells tyrant for the hurt of all. But the Pope over reacheth his policie, & maketh a King for his owne ends; a snare to his subiects, and most to himselfe, the reproach of authoritie, and as balie obsequious to the Pope as any Vassall. 1. For their entrie in the Kingdome, hee setteth vp and casteth downe Kings, as though God had put them vnder him, as *Cheffe men, or Counters* in a Merchants hand to bee changed in their place, and worth at his pleasure. 2. For their Taske, hee inioyneth them to serue him absolutelie in a blind obedience; to maintaine Idolatrie and persecute the Truth: If they doe so, they are his beloned children; and hee breathes on them his *Apostolicke benediction*, in recompence of *kissing of his Feete*: But if they vse their power against his tyrannie, and keepe their people in the Truth, then they are *excommunicat* as *pushing Rammes* that trouble the

N

Flocke:

Gen. 1.

The Popes Vassals,

1. Hee vsurpeth on their entrie.

2. prescribeth their taske.

*Bellar. Rom.
Pont. lib. 5.
cap. 7.*

3 Appoin-
teih their
Lawes.

*Sulp. Sever. de
Vita.
S. Martini.
Bellarm. A-
polo.*

Flocke: Yea, though they were *zealous Papists* in superstition, yet if they bee not forward to destroy *Protestants*, they shall bee killed as *profaine Politicks* by some *Iesuited zelote*.

3. For their *Rule*, hee keepeth them alwayes as Babes vnder Tutorie; hee suffereth them not to rule according to Gods word, and the wholefome Lawes of their Kingdomes, but thrusteth vpon them his *Brienes*, and *Com-mands* by his Legats: His dispensations & *Non-obstantes* are sufficient to remoue the Impediments of diuine and humane Lawes, and his *Mandamus* is a warrant good enough to execute his tyrannie. 4. For the respect due to them hee thrusteth them out of their place, and bestoweth vpon them, but the *Latter meate of publiske prayers*, and in other places preferreth Presbyters to them, and the occasionall modestie or civilitie of *Martyn*, giving the Cup to a Presbyter at the Table of *Maximus the Emperour*, shalbe called the *inst valuation*, & preferring of a Presbyter to the Emperour. This is the point of his tyrannous *usurpation* ouer Princes, which hath tossed Europe these fixe hundreth yeares, and craues a fuller handling by it selfe alone, which God-willing I shall performe. See afterward the L. G. of Princes and Popes.

The Pourtrat of a perfect King.

A perfect
King.

Act. 13.1

WEe may also raise of this Text a description of a good King and an happie Kingdome. A good King God descriues in *David*, *I haue found mee a man according to mine heart &c.* And that was in respect of his Election to the Kingdome, which was in mercie, and had a preceeding Election of Grace: In his *Gouernment*, because hee applied himselfe to Gods heart in following his will: And in his *Approbation*, because God who chused him

sed him in mercie, and guided him in his government, did accept his obedience, and set him vp as a compleere patterne of good Kings, whose greatest commendation is to walke in the wayes of David my seruant.

This is Gods description of good Kings; but how few such haue beene in the world: There were none good before Christ but in the line of David: For after the diuision of the Tribes vnder Rehoboam, all the Kings of Israel were wicked idolaters; and of Iudah onlie two were exceeding good, Ezekiah, and Iosiah; sixe were praised in part, and reprovved in part, as Asa, Iosaphat, Ioaz, Amasah, Vzzah, and Iotham: And all the rest were idolaters as the Kings of Israel. The praise of good Kings is, that they know the Truth, and serued God accordinglie: They were zealous for his glorie, destroying idolatrie, and holding it out of their Kingdomes; they maintained the worship of God according to his Truth, and gaue neither toleration nor libertie of false Religions to their Subiects; but astricted them by Lawes to worship him aright, & went before them in a royall example. They sought not themselves, but Gods glorie; and he recompenced them againe by his blessing on their persons and government, and making their Names to flourish in benediction. But the idolatrous Kings were contrare; they forsooke the true God themselves, and permitted a miscellanie Religion to their people: Therefore his curse was on them, and their government: Hee wrote their Names in the dust, and made them vyle to the posteritie, as may be seene in Histories.

Heere is a looking Glasse for Christian Princes: Popish Kings though they bee in the Church, yet they are like the Kings of Israel in idolatrie, as Ieroboam with the Calues at Bethel: But Kings in reformed Churches are like the Kings of Iudah, who haue God among them in the Arke of his testimonie, and true Religion; and it is their safetie, to follow David, Ezekiah and Iosiah in the mainte-

Few good Kings.

In Israel Reges alios magis alios minus omnes tamen reprobos legimus, Aug. Civit. 18. lib. 23.

His Paterne.

*Bellar de off
Princ lib. 2. 3.*

His end.

*1. In godli-
nesse.*

*2. His righte-
ousnesse,
Prov. 21. 1.*

Psal. 83. 1.

rance and pra^{se} of true Religion. This is a better ex-
em^{pl}ar than the Cardinals: When for a fashion he hath
set downe the example of some good Jewish and Chri-
stian Princes, hee subioynes the *Legend of some canonized
Kings*, who got that honour when Ignorance and Idola-
trie prevailed in the Church, That looking to that Glasse
of the Popes forging, *hee may steale the hearts of Princes from
God to superstition.* I would aske, if Ioseph, Moses Da-
vid, &c. before Christ, and Theodosius, Tiberius the
younger &c. were not as holy as Venceslaus, Leopoldus,
and other canonized Kings. If they were, wherefore
are these canonized and not the other?

A good King setteth God before him as his end; and true
happinesse in his fauour; hee counteth his earthlie King-
dome neither his end, nor a way to the right end, but
seeketh the Kingdome of Heauen about the other, and
that by the way of godlinesse and righteousnesse: It is a
wellgrounded Throne that standeth on these two pillars:
Godlinesse maketh men eternall; it is his Image that never
dyeth, and maketh their persons and workes acceptable
to him; without it as no man can see him, so with it vn-
doubtedlie they shall enjoy him for cuer. *No Jewell nor
Dyamount shineth brighter in the Crownes of Kings than true
godlinesse.*

Righteousnesse is another Pillar, the proper worke of
the Throne, and Gods worke in Kings who sit in it; for
*the heart of the King is in the Lords hand, and hee sweyeth
it whither hee will*: It is a just thing with GOD to main-
taine the Throne his owne ordinance, when righteous-
nesse his will and work doe both liue in it, and issue from
it: And what are good Kings on Thrones, but God in
them iudging the World? *God standeth in the Congrega-
tion of the mightie, and hee iudgeth among Gods*: Hee de-
lighteth to rest where hee reigneth and ruleth with de-
light.

FOR PRINCES AND PEOPLE.

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A righteous King sitting on his Throne, is a more pleasant sight than *Solomons*, & that more for his *invisibill: Attendants* than for his visible: Before him standeth *Affabilitie*, as a *Porter*, to give access to the plaints of the afflicted: Injuries choppe the hearts of the oppressed, and they runne to Princes for helpe: And they are set vp in their greatnesse, not to neglect the oppressed, but to heare their complaints: It was a fault in the *Kings of Persia* not to admitte any to their presence, but such as were called vpon; it made oppressours bolde, and the oppression of the poore incurable: But it was commended in another King, who gaue justice to an oppressed woman, who told him freelic, *That if hee had not leasure to iudge, he should not reigne*: And *Traian* was honoured with a Statue, because being on horse, and going to battell, hee stayed till hee did Iustice to an oppressed Widow. When *affabilitie* as a *Porter* hath made way to the oppressed, then *loue of the people* in the Kings heart, as a *Master of requests* taketh the complaint in hand, and calling *Wisedome and Prudence* to counsell, they consult to doe right according to the cause.

Before his Throne stand *Courage & Clemencie*: *Courage* to proceede according to Iustice; and *Clemencie* to temper some times the strictnesse of Iustice: *Clemencie* remoueth *Seueritie*, least it turne to *Crueltie*, and *Courage* remoueth too great *Indulgence*, least it breed in People a *libertie to sinne*, and *contempt of Princes*: *Clemencie* can pardon small faultes; but great sinnes and *effronts of Authoritie* would bee punished; else it is not *Clemencie*, but *Crueltie*. On either side of the Throne two *Sergents* stand, *Power* and *Diligence*: *Power*, to execute the sentence pronounced, which careth as little the difficulties that may follow execution, as Iustice did the respect of persons: And *Diligence* doth all with such convenient speed, as the nature of the matter, and the honour of the Prince

N. 3

requireth

His Throne.

1 *Kim* 10. 18.

¹²
Affabilitie.

Ester. 1. 2.

Philip of *Macedon*.

Love of his people.

His courage,

Clemencie.

Sicuti est aliquando misericordia puniens ita est crudelitas parcens. Aug. *Epist.* 54.

A LOOKING GLASSE

Hee seeketh
the loue of
his subjects.
Exod. 32. 32.

Mutual loue
berwixt
them.

2 Sam. 24.

Tyrants tor,

requireth: At the backe of this Throne leaneth *Peace* and *Prosperitie*, *Peace* among the whole Bodie while es verie one getteth his right, and is secured in it; And *Prosperitie*, as Gods blessing following that his own worke, of a wise and righteous government.

As a good King seeketh *Gods favour* above all, so nixt therevnto the *loue of his people*: The heart is the Man, and among all affections loue carries the heart and captiues man: Hatred and Feare are troubling passions, and separate the heart from their obje^t; but loue applies it selfe ioyfullie, and draweth the whole Man to that it loueth: The *best conquest of their loue is by goodnesse* Loues proper obie^t; and there is no heart so hard as to hold it selfe from these in whom true goodnesse shineth: *Wee may compell men to feare, but cannot moue them to loue vs, but by sweete motiues; the bond that commeth by compulsion is vnpleasant to the parties; it is soone broken, and when it leaveth off, is turned in hatred, but the band of loue is both pleasant and firme.*

Fatherlie loue in a King to his people, and loue in them to him againe is a sweete relation, and maketh their mutuall dueties both easie and pleasant: Moses preferred the people to himselfe: Spare them, O Lord, but raze my name out of the Booke of life; And David offered himselfe to be punished for the people, I haue sinned but these sheepe what haue they done? Next to the loue they send vp to GOD, this descending loue to their people, maketh them carefull of their peoples good. When hee loueth his people he hath conquered their heart absolutelie; for no aff. & ion either deserveth or findeth more recompence than loue: Thereby hee is Master of their bodies and goods, and Constantius iustlie boasted, that hee had more money in his Treasures than Diocletian, because hee had his peoples favour.

Princes are oft-times vniustlie hated, yet not loved except

mented
with feare.

cept they love their Subiects; but if they hate them, and be terrible, they are repayed in the same kind: *Whosoever affrighteth many, is affrighted of many againe;* for so God by nature hath appointed, *that what is great by feare of others, is full of feare it selfe:* The Lyon that affrighteth all Beasts, is affrighted at the crowing of a Cocke, and cruell Beasts are amazed with cries and sounds in the Forrest; *so what ever terrifieth others, doeth tremble it selfe.* A tyrants government resteth not, and the feare hee worketh on others, returneth on himselfe, and maketh him a Center both of their hatred and feares; who are affrayed of him: Hee is in a continuall and dangerous warre, and neither sure before, nor behind, nor on either side; neither hath hee peace within, because hee is ever affrayed.

Loving Prin-
ces dwell in
peoples
hearts,

But whē Princes exerce their power in love, are easie for acesse, readie to heare the plaints of the poore, they are loved of all, defended, and honoured as Gods *Vice-gerents*: All men will desire a long life to them, & bestow their owne lives for their preservatiō. *So he dwelleth in great safety, who dwelleth in the hearts of his Subiects:* As many loving hearts, so many open eares to heare, eyes to see, and hands to avoyde his griefe, and procure his good: *The Bees defend their King, and count it their glorie to die for him;* so are loving and beloved Subiects to a loving and beloved King. Hee is as a Center in his Kingdome, and all giftes and callings as a circle about him; hee sendeth out a royall influence to everie part of that large Circle which is augmented by his love: And that influence and love doeth civilic perfect the gifts of his Subiects: This is recompensed with the love and service of millions of the people, who the more cheerfully bestow themselves & their gifts for him, because of his love. *It is pleasant to see this mutuall respect betwixt such an Head and such a Bodie;* but more joyfull for themselves, to find it betwixt them.

*Regem suum
Apes summa
protectione
defendūt. &c
Ambros hex.
1 b. 5. cap. 21.*

Peoples loy-

His love and royall vertues procure both the good-will
of his

alike the
guard of
Prince.

Cicil. lib. 5.
cap. 24.

of his people, and *Authoritie*: The first is their strongest *Affection*; the other a great *Opinion* of their Kings excellencie, composed of *reverence* and *fear* of his offence: All these preserve both the Persons and Maiestie of Kings; and barre contempt, which undermines the authoritie of Maiestie and Emperes: *Conspiracies* are the most fearefull convulsions of a Kingdome, and there is no better humane guard against them than the love of people; for Traitors seekethis as a speciall ground, if their treason can bee acceptable to Subjects: But where Princes are loved of their people, none dare conspire against them; because they will finde as many severe *Avengers*, as loving Subjects.

But wee may take more briefelie the description of a good King from S. *Austine*, after his long discourse of providence over Kingdomes. *Wee* doe not count Christian Emperours happie (saith hee) because they did reigne long, or lest their Sons heires of their Empyre——For such common blessings some worshippers of idoles have received, who pertaine not to the Kingdome of God, to which these Christians appertaine: And this was done of Gods great mercie, least the faithfull should count these worldlie dignities the chiefe good. But wee call them happie, if they governe iustlie, if they bee not puffed up, with flattering tongues and base attendents, but remember that they are men, if they make that power a servant to God, to enlarge his worshipp: If in their owne persons, they feare, love, and worship God, and love that Kingdome of Heaven most wherein they will have no Competitors. If they revenge slowlie, and pardon hastily——If Lecherie and other lusts bee so much the more restrained in them as they have the greater libertie: if they had rather rule their owne lust than Nations: And if they doe these things not for love of vaine glory, but the love of eternall happinesse. If for their sins they offer to the true God a sacrifice of humility, pietie, and prayer. Such Christian Kings wee say are must happie.

An

An happie Land.

WEe may also raise heereof the description of an *happie Land*; that happinesse is not in the *situation lying convenientlie to the Sunne*, or to haue rich *Mines of gold and silver* with all sort of rare fruites & commodities, &c. The *best soyles for the most part are inhabite by worse people: Turkes and Mahumetanes dwell in that Land which God gaue as a blessing to Israel*; and Pagans haue the choise parts of the world; to tell vs that the happinesse of people is not in the goodnesse of a soyle, and that the godlie haue not their *byding Citie on Earth*: But that is the happinesse of a Kingdome where the *Sunne of righteousness shineth*, and the Mynes and Treasures of the grace of Christ are discovered, where *Christ the desire of Nations*, and the glorie of Israel doth gather and rule his Church, where hee setteth vp his Throne in the heartes of their Rulers, and maketh them to authorize by Law, and professe and practise in their owne person the true Religion: *Where the people ladened with these mercies, know their time and the things that concerne their Peace*. The glorie of *Canaan* was not for that it flowed with milk and honey, but for the Arke of God, that abode in it, and the glorie of *Ierusalem* was not in stately buildings, but because God was knowne in it, and said, *heere will I dwell*.

This is the estate of everie Kingdome where Christ ruleth by his Gospel. *Behold, a King shall rule in righteousness and Princes shall rule in Iudgement*: And what shall be the fruites? *The worke of righteousness shall be peace, and the effect of righteousness quietnesse and assurednesse for ever. And my people shall dwell in a peaccable habitation, and in sure dwellings, and in quiet resting places: The eyes of the Lord is on such a Land from the beginning of the yeare to the end. Happie is that people that is in such a case, yea, happie is that people whose God is the Lord.*

O

The

The hapines
of a Land.

Heb. 13.
Psal. 80
Malach. 1

Luke 19

Psal. 76. 1
Psal. 132

Esay. 32. 1, 17
Deut. 11. 12

Psal. 144 15

The Conclusion.

Wee ought
to praise
God.

psal 21.

scotlands
Happinesse.

I Close with the two maine vses of this Exercise, to wit *Praise & Prayer*: Of *Praise*, to thank God, that he hath givento the King *his hearts Desire and hath not with-holden the request of his lippes: That he hath prevented him with the blessings of his goodnesse, and made him exceeding glad with the light of his Countenance.* That hee hath blessed these Kingdomes with a Prince, and apparant Heire to these Thrones. God hath verified on this Iland that which *Fables fained of the happie or fortunate Isles*; though we lye in a cold Climate farre from the *Line*, yet for our *spirituall condition* wee are vnder a *better line*. The Sun of Righteousnesse sendeth downe his direct beames, and fullest influences on vs: No land for many Ages hath had a more gracious, and benigne aspect of Gods favour, than this.

God hath set over vs a *King that loveth the Trueth, professeth it with vs*, and in the Exercise of it, is exemplar to Subjects. Cast your Eyes beyond Sea, and consider what Kings rule over Christians there. The greatest of them strive with other, who shall bee greatest slaves to *Antichrist*; they affect their owne destruction in pleasing him, by destroying their Subiects: There is nothing for Gods people, vnder these three greatest Princes, but either the *Imperiall deformation* rooting out the Trueth, where it hath beene; or the *Spanish Inquisition*, bearing it downe, that it rylse not; or the *French Massacres*, destroying both Professors and Profession: If the Saints vnder them were in our place, they would thinke themselves after a sort in Heaven, in a *Goshen for light and securitie, and in Ierusalem for vision and peace*. They haue drunken these ten or twelue yeares of the Cup of Wrath, and suffered all the losses of Warres: Their Men killed, their Women defiled, and Countreyes wasted: If God (as hee might justly for our sinnes) would make vs drinke of that same Cup but one Moneth

FOR PRINCES AND PEOPLE.

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Moneth, after such a calamitie, wee would count more of our Happinesse, under the shadow of so good a King than wee doe.

Our Land hath not such rare Commodities as others, but yet the Tree of life groweth in our streetes; and every shaking of it in the publick worship of God, sendeth down such fruits, as all the Indies can not afford the like: *The knowledge of God in Christ; Remission of sinnes; Peace of Conscience, & other saving Graces, are better than all the Spicerie of the World.* God hath shoven his Word to Iacob, his Statutes and his Judgements to Israel: *Hee hath not dealt so with every Nation:* For this happinesse, wee are a matter of Wonder and astonishment to people beyond sea, because of our great Peace, with abundance of all things for Soule and Body: and onlie miserable in this, that wee neither know our Happinesse, nor thanke God for it. Wee are a part of these ends of the Earth, which the Father giveth in possession to his Sonne: And we finde not since the Apostlestyme a Land blessed with a more sound body of Doctrine, than this, which God in mercie continue: Wee were as soone blessed with the Gospell as any Kingdome, and our numerous and learned Cleargie, sent out some as Apostles, who turned to Christ some inner parts of this Island, and sundrie Countries beyond Sea: And since our returning from the Babylonish Captivitie, God hath set up amongst vs in Reformation a more glorious Temple than the first.

Happie is that Land, where the Sheepe of Christ goe out and in, and none affrighteth them: Praise thy God O Ierusalem, praise thy God O great Britaine; wee maketh peace in thy Borders, and filleth thee with the fat of wheate: Who will not desire to be fed for the peace for the farnessse and fatietie? Nothing is feared there, nothing is loathed, and nothing is lacking. Paradise is a sweete dwelling, the Word of God a sweete foode, and Eternitie is great riches. What

O 2

Nations

*Psal. 147. 19
20.*

Psal. 2.

*Bed Hist.
Anglor.*

*Great Brit-
tains happi-
nesse.*

Psal. 147. 12

14.

*Bernard, Ser-
mon. 33*

Deut. 4 7. 8

A LOOKING GLASSE

Deut. 4. 7. 8

Speech to
the Nobili-
tie, &c,To the Col-
ledge of Iu-
stice,To Eden-
burgh.

Nation is there so great, *who hath God so nigh unto them, as the Lord our God is in all things, that wee call upon him for?* And what Nation is there so great, that hath Statutes and Iudgements so righteous, as all this Law which I set before you this day?

For you my Lords of Nobilitie, Councell, and State is matter of praise, because God hath given you a young Master, and augmented the matter of your Ioy, in strengthening that royall Line; and of your peace, in securing your States and Dignities, by the hope of that Succession.

For you also my Lords of the Colledge of Iustice, because God hath ioyfullie begun this Summer Session, and turned this day that beginneth the *Terme of Iustice*, in a *sacrum Iustitium*, or *holy Vacancie*, from iustice, and from the Bench, hath brought you to the Church to praise him, and to pray for the Spirit of Iustice to our King, and Prince: That as God hath given a new Conduit, for the Influence of Iustice on this Land, you may partake thereof, according to your Place, and prone thankfull to God and to your Princes, in stablishing their Throne, by the Ministration of Iustice; and may bee a blessing to this People, making them obedient to God, and their Princes, when they are comforted by your righteousness.

For you also my beloved of this Parish, and others of this Citie, God hath given that *Matter of Ioy* you haue long desired. And at what time came the tydings of it? Even after you had refreshed vs your Pastours, with your free offerings to the poore: You made vs not ashamed of our boasting of your Charitie, but satisfied abundantly foure fold the necessitie that wee commended to you: And while at night wee were reioycing in the Lord, for that fruite of your Faith, God gladdened vs with the good tydings of the birth of our Prince. *It is ever seene, that when a People are zealous, and cheerefull in good works to honour God,*

GOD, hee meeteth them shortly with a greater blessing.

And let all the People count of this blessing, as of a Child borne in everie house of this Land, and praise God for this new matter of our dayly Prayers: For sex yeares by-gone our Prayers had a want, because we had not a young Prince to pray for: But now God hath filled vp that want, in giving vs a Prince, to pray for after his royall Parents.

The second generall Use, is to pray to God: and that for our King, our *Queene*, our Prince, and our selues: For our King, that the Spirit of the Lord may rest upon him, the Spirit of Wisdome and Vnderstanding, the Spirit of Counsell and Might, the Spirit of Knowledge, and of the feare of the Lord, that he may iudge not after the sight of his Eyes, nor reprove after the hearing of his Eares; but may iudge the poore with righteousness, and reprove with equitie, for the meeke of the land: That he would blesse him with Counsellours about him, and iudges with him, like Iethroes Elders: Men that feare God, hate covetousnesse, and seeke Gods glorie, and the well of King and Countrie. That hee would set him as a Seale on his Arme, and on his heart. That hee would multiply Grace more and more on him, to verifie the glorious Title of Defender of the Faith, in maintaining the Trueth, and repressing Idolatrie, That God would cloath his Enemyes with shame, and on him make his Crowne to flourish. That hee would prolong the Kings life, and his yeares for many generations, that hee may abide before the Lord for ever: and continue the meeke race of the Stewarts.

To pray for our *Queene*, as the Iewes did for Pharaohs Daughter: That she may forget her People, and her Fathers house; and that as God hath begun to make her a fruitfull Mother in Israel, so hee would increase that fruitfulness, and make her prone new-borne in Israel: And with this bond of the fruite of her wombe, that tyeth her to the King, and this Land; to tye her heart also to the Trueth professed amongst vs.

To

Wee ought
to pray.

1. For y King.

Esay 11. 2. 3

Cantic. 8. 6

Psal. 61. 6. 7

Psal. 132

2 For the
Queene.
Psal. 45.

3 For the
Prince.

1 Sam. 2. 12.
1 King. 2. 4
2 Chron. 6. 16
Prover. 3. 1
Luke. 1.

4 For our
selues.

Esay. 5

Rom. 2.

Deut. 4. 2

True that kl
giving is new
Obedience.
Psal. 68.

To pray for our *Prince*: That the matter of our Joy in him may be constant: That God with the increase of his Dayes, would increase his Gifts and Graces, and enable him for the Place hee hath appointed him; that when his Father is full of good Dayes, hee may succede him in all these forenamed blessings, as well as in these Thrones *That so there never faile a Man of that Line, to sit on the Throne of these Kingdomes.* That as Mankynd is increased by his Birth, so the number of the Faithfull may bee increased by his new Birth, in the Lawer of Regeneration. And as God hath made him a *Sonne of our Desires*, so hee would make him a *Sonne of Delight to us and the Posteritie*, by growing in favour with God and Man.

To pray for our *Selues*: That wee may know the Tyme of our Visitation, and the things that concerne our Peace, and proue thankfull to God for his great Mercies. Wee are like Ierusalem in the Happinesse of our Tyme, and as like her in not knowing of it: Wee are like that *Figge Tree which was long spared*; and if wee bee vnfruitfull, still wee are neere to a curse: Wee are that Vineyard that was well dressed, but if wee bring not our better fruits, wee shall bee destroyed. For all *Estates of this Land, from the greatest to the smallest, doe meete Gods mercie with ingratitude and rebelliousness.* God hath bene passing through the reformed Churches these yeares bygone; with a fearefull, yet a iust visitation: Wee are as guiltie as they, and yet God in a *forebearing mercie is waiting if wee will repent*: If wee turne not to him vnfeinedly, let vs resolue that the dregges of this Cup are reserved for vs; onely let vs take heede, and keepe our soule diligently, lest we forget the things which our Eyes haue seene, and lest they depart from our Hearts all the dayes of our life.

But let vs not thinke, that our *present businesse in this Church is sufficient*, wee must heereafter walke in a new obedience to God, who ladeth vs daily with blessings. This is
our

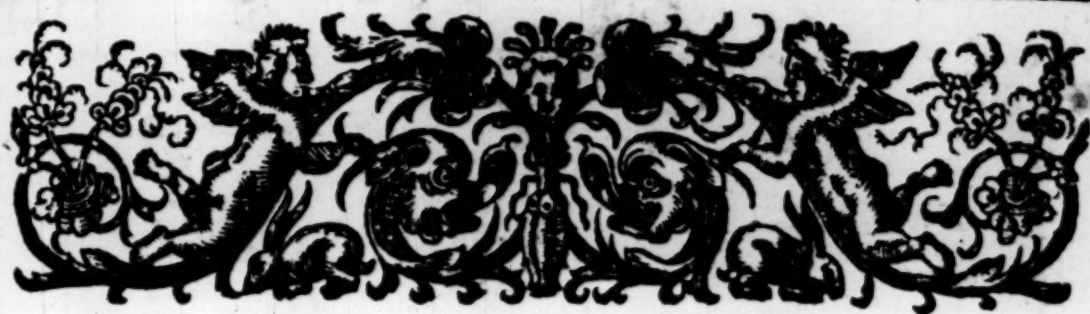
our best thanksgiving, and a most forcible Prayer, to obtaine new blessings vpon the blessings receaved; and with all, it is a Sea'e that Gods Mercies are given vs in Mercy. If our Thanksgiving be a constant walking worthie of Gods blessings, then he will delyte to dwell amongst vs, and blesse vs more; than shall we still be a matter of *ioyfull wondring* to the World, and of comfort to our selues, when the blessings of the *Scepter of Christ*, and of the well sweyed *Scepters of our Princes* are visible amongst vs, in Religion, Iustice and Peace.

The Lord who hath blessed vs with this ioyfull Occasion, and brought vs together in this house, to testifie our ioy before Man and Angels, put this Day amongst these *white and ioyfull Dayes*, that are marked with rare blessings, and make it a *period and beginning* of a ioyfull reckoning of yeares to come. The Lord make vs constant in thankfulness, that his goodnesse may continue with vs: That the end of all his blessings may bee his Glorie, in the Salvation of our Princes, and of our selues, through Iesus Christ our Lord. To this God, Father, Sonne, and holy Ghost, King of Kings, and Lord of Lords, bee praise, honour, and glorie, now, and for evermore, AMEN.

FINIS.







A
LOOKING GLASSE
For PRINCES and POPES.
OR
A Vindication of the sacred Au-
thoritie of PRINCES, from the An-
tichristian vsurpation of the Popes.

By the same Authour M. William Struther.

August. Civit. lib. 4. cap. 7.

Ipsi attendant speculum suum.

Bernard Consid. Lib. 4.

Ipsi sint speculum, ipsi forma.

Idem Lib. 2.

*Admove Speculum, facias se in eo
vultus agnoscat.*



EDINBURGH,
Printeed by the Heires of Andro Hart. 1632.

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The Preface of the Vindication.

Religion is the sacred Bond betweene God and vs: And the certaintie of the Trueth professed maketh it stronger. In this litigious age, Contentions haue almost buried the Trueth: And the inconsiderate Reader of Controversies, shall neither finde Papists in their diverse and contradictorie opinions, nor himselfe. The best resolution for that certaintie, (next to Scripture) is not so much by the theoricke of controversies, as the practicke of Now-Romes pertinacie: Therefore it shall be a price worth our labour, to consider Rome as now it standeth, and the graduall shifts whereby shee hath driven her selfe to it.

Her present estate is a judiciall hardnesse: In that most obstinate pertinacie, as Saint (a) *Austine* calleth it, that maketh men defend error for trueth, and pursue trueth for error: And all their businesse in wryting, disputing, &c. is that made presumption, (as *Patianus* (b) sayeth) whereby they seeke only the victorie in any cause: And like the olde Pagans, they choose rather to obtrude their owne errors impudently, than patiently to heare our Trueth, as *Cyprian* said to *Demetrian*: *Potius tua impudenter ingerere; quam nostrapatienter audire.* As *Copernicus* in *Astronomie*, and *Paracelsus* in *Physicke*, loathing olde Trueths layed their new Hypotheses, and threw all things by the haire to countenance them; so doe they in their new broached heresies: And like *Photinus* (c) seeke not to show a reason of their doctrine to their hearers; but draw things that are simply spoken to the colouring of their error, as *Ruffinus* speaketh of him, *Ut simpliciter ac fideliter dicta, ad argumentum sui dogmatis traheret.*

Papists are better seene by their practise than controvēcies

They are vnder a judiciall and hereticall pertinacie.

(a) *Obstinatissima perveracitas*. *Civis l. 2. cap. 1.*

(b) *Presumptioni insana est Pacian ad Sympron.*

Ruff. in Symbol.

The Preface of

They hane
wedded the
selues to the
Trent faith,

Their mis-
erable shifts.
1 They shift
Scripture.

(a) *Hosius,
Pighius.
Lindanus.*

*Colloq. Ra-
tis. 1640.*

2 Traditions

(a) *Prateo's,
Lares
(b) Tertul.
Praescrip.*

The first Ages delighted to *comment Scripture*: But when *Lombard* gathered his sentences, their itching ingines loathed Scripture, and *commented Lombard*: And when *Thomas* (the floure of the Schoole) had diggested his *summes*, they were made the *Text*, for *commenting*, and *reading in Schooles*: And the *Canons of Trent* are more holy than all; not to bee *commented*, least Truth breake out amongst their hands, but to bee *believed and adored as Oracles*: So they stand now in the *pertinacious defence of the Antichristian Faith, canonized in Trent*.

This is the present estate of the Romish Church, wherevnto shee hath drawne her selfe, by *seven necessarie (but miserable) shiftings*. First, at their great challenge by *Luther*, they began with *Scripture*: Though *Caietan* lurked in the bushes of *Schoole-divinitie*, and *Prierias* worbled in his *Cases*, yet *Eccius* (a) and others appealed to *Scripture*. But when they had assayed, they found it hurtfull: Therefore they cast it away with contempt, calling it a *nose of waxe, a leaden sword, &c.* like the olde *Hereticks*, who (as *Irenie* (b) sayeth) turned to the *accusation of Scripture*, when they were convinced by *Scripture*: Cum a *Scripturis arguuntur, in accusationem earum convertuntur*. Before the Colloque of *Ratisbone*, when the Protestant Divines intercommuned by letter with the *Iesuits*, that they would agree on the *places of arguments*: The *Iesuits* in their Preface declared that they would not stand to *Scripture*, least (say they) we had lost our cause in the *verie entrie*. In this their distrust of *Scripture* is a reall confessing that their faith is not *Scripturall*.

Secondly, they came to *Traditions*; and because wee sticked to *Scripture*, they called vs *Scripturary*; to tell vs, that (a) they are *Lucifuga Scripturarum*, as *Tertulian* calleth *Hereticks*: And againe, *Credunt sine Scripturis, ut credant contra Scripturas* (b). And yet they finde no rest in *Traditions*: The *indefinitnes of their number*, the *confu-*

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tion of their kinds, Divine: Apostolicke, Ecclesiastike, hath confounded them, who expressly laboured to dillinguish them. But (d) the first tymes reasoned not from their owne asseveration, but by divine testimonies, as sayeth Lactantius, *Non asseveratione propria, sed testimonijs Divinis, sicut nos facimus.*

Thirdly from Traditions of an vncertaine Author, they come to *Fathers*, and with a *froggish* and *laterane* co-axation, doe cry *Patres, Patres*. But Protestants haue driven them from that retreat also; for though in the *Fathers* some *Liturgicall ceremonie* may bee found, yet in *Dogmaticke* poynts they are all for vs: Neither can they make *Lirinensis* (a) triple tryall, to fitte their *Tenets*, that they were receaved *ab omnibus, semper. & ubique*. *Fathers* are worthie of respect, when they speake according to our Heavenly Father: They gaue that respect to their Ancestors, and craved no more to themselves. Who ever shall reade these things, let him not imitate mee erring, but growing to the better: *Non me imitetur errantem, sed in melius proficientem*, sayeth *Augustine*, even of his re-tractations (b). And they themselves condemne the *Fa-thers*, except they speake to their sense.

Fourthly, from *Fathers* a part, they come to *Fathers mette together in Councells*: So *Bellarmino* everie where thinketh it enough, *In hoc conveniunt omnes Scholastici propter Conciliorum autoritatem*. But when these *Coun-cells* are searched, they are but late *Conventicles* gathered for their purpose, as *Dioscorus* did at *Ephesus*, *Irene* at *Neece* The *Laterane Councells*: of *Florence*, *Constance*, *Basle*. And lastly, their *Trent Councell* by a preposterous order, giving authoritie to the former. They contemne ancient and lawfull *Councells*, as *Vives* remarketh, *Reliqua non pluris aestimant, quam conventus muliercularum in textrina vel thermis*: These are *Councels* to them (sayeth hee) which serve their turne, as for other they count no

(c) *Lindan*
Azer.
(d) *Lactan.*
l. 5. cap. 20.

3 *Fathers.*

(a) *Lyrinens*
commonitor.

(a) *Proleg.*
retract.
[b] *Dur. fol.*
140.

4 *Councells.*

Vives in Au-
gust.

The Preface of

5 Popes,
testimonie.

Popes iudge
and partie.

6. Philosophie

(a) Hieron in
Esay 19.

(b) *Penencia
ta eloquentia
sacula contor-
quens.* Cyp.
Epist. 57.

(c) Apom in
Cantica,

Comment. in
Amos.
ibid.

Polid. in vent.
lib 5. 1.

Lactan. 3. 1
(a) Hieron. ad
Cresiph

(b) Basil Conc
in Man. Mar
1718

more of them than Conventions of Women, &c.

Fifthly, they muster the Testimonies of their Popes, as the last and greatest ground of their Faith: A matter more ridiculous than serious, to judge a malefactor by his owne testimonie: If they thinke them infallible, why giue they them not the first place? They are neither as *Primipili* or *Triarii*, but rather *Rorarii* and *Ferentarii* amongst the Legions, more for number than for weight: But the wiser sort are ashamed to vie these shaddowes in disputes.

Sixtly: When they finde no safetie in all these refuges, they come to humane learning: And for this cause, the Iesuits (seeing their Cleargie ignorant) affected a Monarchie of Letters: As *Ierome* (a) said of the Hereticks, who called themselves *Reges Philosophorum*, Kings of the Philosophs. They are destitute of Scripture, and runne to the supplie of Nature & Arte. These olde Hereticks boasted of the furniture of humane learning: So *Novatian* (b) threw the darts of poisoned eloquence, and was more hard by the perversenesse of secular Philosophie, &c. In like manner *Aponius* (c) descryveth them, that they turned the trueth in a lie by sharpe words and syllogismes. And *Ierome* (d) telleth, that the Hereticke, *propter acumen ingenij discarris per testimonia Scripturarum*, and laboureth by sophistrie to oppresse the Trueth: And againe, the good Christian, *veritatis simplicitate contentus, Hereticorum suppellectilem argumentorumque divitias non requirit*: Hee is content with the simplicitie of trueth, & seeketh not the furniture of Hereticks Papists cōfesse a sympathizing with Pagans.

Humane learning is Gods gift indeede, but should not bee abused to impugne the Trueth: And it is Gods will that naked and simple Trueth bee cleerely proponed, because it is sufficiently decored of it selfe, sayeth *Lactance*: And to that same sense *Ierome*, *Nolum Philosophorum argumenta sectari, sed simplicitate Apostolica acquiescere* (a). And *Basile* likewise, *Nuda est veritas patrono non egens, ipsa seipsam defendit*.

the Vindication.

dens: Though with *Nazianzen* hee profited wonderfully in Philosophie at *Athens*, yet hee calleth it an hyding of the Trueth, to trouse it up in humane farding, *ne contegamus veritatem verborum fuce.*

But they acknowledge their distrust of this refuge also: For *Transubstantiation* is so contrare to sound Philosophie, that *Scotus* doubts against it, are neither solved by himselfe, nor any other, as *Quantum futurum cum quanto: Quantum sine modo quantitativo: Partem extra partem; & tamen in qualibet parte totum:* Therefore they haue devised a bastard Philosophie, to colour their bastard Divinitie: That there is a penetration of Dimensions; that one body of a numericall unitie, may bee in innumerable places at once: that many compleete bodies may bee couched under these same Species; that they may bee consumed, and yet abide; that in their consumption they neither feele, nor are felt of the consumer; that one bodie is continued, and discontinued in Heaven and Earth at once; that it hath a localitie and illocalitie; that an Accident can subsist without a Subject; that a dimensione Quantitie is a Subject of the Species; that there is a mixed proposition, whereof one part is in the mouth, and another in the mynde, &c. If *Aristotle*, and olde Philosops were in the world, and heard these monstrous opinions in Philosophie, they would misknow their owne Art.

With these weapons they haue long mustered, and their Armies are led with two *Goliaths*, *Baronius* and *Bellarmino*; from whose first syllabs some haue wittily found out *BA-BELL*: They haue done what Nature and Sophistry can, to oppresse the Trueth, and colour heresie. *Bellarmino* dogmatically in great volumes labourerth in the perpetuall Elench of the authoritie of the Church. *Baronius* practickly in his *Anachronismes*, *Suppressions*, *Inversions of Order*, *Anticipations*, labourerth in the perpetuall Elench facti pro iure: And all of them fill the world with large volumes, *ut stupefaciant ignaros literarum*, as sayeth *Irenaeus*.

Their new
Philosophie
(a) Scot. 4 dis-
sint. 10.

Monsters in
Philosophie

Their disputes
are many.

Irenaeus.

The Preface of

*Cens. Paris.
Val. Analys.*

But now ta-
stlesse and
hurtfull to
themselves.
*Vasq de ado-
rat. 409.*

Expurging
Indices a
mar-yring of
Bookes.
*Sixti Biblioth.
prafat.*

(a) *Thuan
continuat.*

No ende of
their pur-
ging.

(b) *Tertul. de
Test. Ani.
cap 1.*

Suarez with his tedious Disputes hath gotten the rewarde of fire to his treasonable Booke. *Valentia* thinketh his *Analysis* can not bee loosed, and yet it is but a petition of the principle of the Churches pretended authoritie. *Gretzer* hath casten himselfe off the stage by his scalding *Vasquez* with his blasphemous worshipping of *Sathan* is abhorred. *Becane* with his affected brittle subtilities is tastlesse; hee delighteth in his lame and pithlesse dilemmes, and like a Con in a Cage moveth much, but promoveth nothing, &c. If a man shall cast over their Volumes, with *Martiall* hee shall offend at *Homers* τὰν ἀνθρώπων βίη: Nothing but triviall iustifying, a thousand tymes refuted by Protestants, and as oft reponed by Papists: Some new quirk of humane Invention, and some new forme or lustre put vpon olde damned heresies and exsibilate Paradoxes.

Their *Expurging Indices* are Evidencies of their evill conscience in an evill cause: they distrust all, and adde, delete, change in bookes what maketh against them: They destroy genuine bookes, as *Bertrame* calling it *Oecolampadius* forgerie: And set out supposititious Treatises without number, and rase Scripturall sentences out of the Indices of all Wryters: Yet they stand not at these Purgations: *Sixtus* did it with more iudgement. *Possesine* with more diligence, and yet they are not content with them: The purging of *Doway* and *Spaine*, are not enough, but the *Vaticane* must bee added: And when *Angelus Rocha* hath revised all, *Ioannes Maria* must purge out more: But *Belarmine* (a) latelie vrged a further purgation of Bookes against the Iesuits. Their new faith is so an *an. bn. torie*, that it knoweth not where to consist. They are convicted by the testimonies of their owne writers, and therefore reject them, as *Tertullian* (b) said of the Pagans. But let them purge Bookes as they will, their faith is damned and stobbed by so manie testimonies, as they in revenge doe pearce with the Popes obeliske. *It were good service to God*

the Vindication.

to God and his Church, to gather in one all these sentences which they haue purged. And a worke worthie of the Church of England, who is most able for it. How ever they deale with Authours, wee say as S. Austine did to Donatists, *Constantinus quidem defunctus est, sed eius Testimonium contra vos vivit.* These men are dead, yet their Testimonie is quicke against you.

Men would thinke, that with all this furniture they would bee bold to dispute; But they are come now to shift disputes. So Salmeron (a) condemneth disputing with Protestants: So Becan (b) and Scioppius in the foundations of peace. (c) Iansenius (d) giveth vs a flourish out of Tertullian, *Wee neede not to bee curious after Christ, nor to inquire after the Gospel.* And Baronius (e) before him abusing Ambrose, *That wee neede not accuse the Apostolicke faith of noveltie.* But this wee craue, is not a curious inquiring after Christ, but a tryall of their faith, if it bee that Faith that Christ delivered to his Apostles. They confesse reallie, that it is not that same faith, while they eschew the tryall of Scripture.

This their shifting of Disputes is contrare to the ancients practice, as may bee seene in Athanasius against the Arrians: Cyrillus against the Nestorians: Augustine against the Pelagians and Donatists. &c. And most against their owne Practice; for first when the Iesuits arose, they made disputes their *sacrum Asylum*, or *sacram Anchoram*, and for this cause glutted themselves with humane learning: But now in end they finde their furniture as stubble before the fire: For one place of Scripture rightlie vrged against them, burneth vp all their baggage. This shift cometh first of experienced weaknesse in disputes, and next, of a confidence in bloodie massacring: So Austine noted these two: The first in the Donatists (e) *Sed quia bonam causam &c.* Because they knew they had not a good cause, they first did what they could, that there should bee no Dispute, and that

August. E.
pist. 156.

They shift
disputes.

(a) Salmeron.
Tom. 8 Tra.
Bat. 1.

(b) Manual.
l. 5, cap. 12.

(c) Sciop. pag.
122.

(d) Alexi-
pharm. 130

(e) Martyrol.
pafat.

Contrare to
their former
practice.

(a) August.
pafat. ad 7
Brevic. collat.

The Preface of

(b) *Contra Faust.* l. 14. cap. 12.

(c) *Salmer v. bi supra.*

(d) *Clamoris vocibus personantes*

Cypr ad Dem.

(e) *Possid. Vira August.* c. 17.

(f) *Cent. Luc.* 5. col. 30.

(a) *Neque congregari audent, quia sciunt se facile superari. La. 15. c. 1.*

7 Refuge is crueltie.

[b] *August.* ci. vit. l. 3. c. 18.

[c] *Omnia in gladium resolu- tis. Cusan, Crisost. Alcor* 3. 8.

that their cause should not be handled all. The confidence in other meanes hee noteth in the Manicheans (g) *Non enim disputare amant, for they love not to dispute, but pertinaciously lie to overcome any wayes.* In like manner Mahomet (c) discharged all disputing in his Religion: And the Iconolaters (the Papists fathers) refused to dispute with Orthodoxes. But if they be forced to dispute, they fill all with clamours as Cyprian (d) noteth of the Pagans, and boast of victorie, though they be overcome, as Pascentius and Maximus, two Arrian Bishops did boast, that they overcame Augustine (e) in disputes. Yet they like some sort of disputes, such as they had with Iohn Hus, and Ierome of Prague, whom they burnt at Constance, and the like lately with Padre Fulgentio, and Abbas Sylvius at Rome, though incōstant Spalato could not be wise by their example. This they haue learned of the Arrians. For when King Hunnericus called a dispute at Carthage, hee began it with burning an Orthodoxe Bishop, (f)

Lactance (a) shall close this point, and lead mee to their last refuge. *Novi hominum pertinaciam, I know the mens pertinacie—They feare least they be convicted, and forced to yeeld, vnto vs: Therefore they close their eyes, least they should see the light wee offer to them: Wherein they shew the diffidence of their damned reason, while they will neither understand, neither dar dispute, because they know they will be easilie overcome.*

Their seventh and last refuge is crueltie: The Ignatian fierie temper of the Iesuits; This Lactance (a) noteth *Disceptatione sublatā pellitur mediocris sapiētia, vigerit iras:* They lay aside all reasonable dealing, and take them to violence. And that because *sententiam quam defendere nequeunt, mutare erubescunt,* (b) they thinke shame to change that opinion which they cannot defend. This they hate of Mahomet, and Cusan objecteth, that the sword was his greatest argument wherein hee resolved all (d) And Baro-

nus

the Vindication.

nus *Maſta* and *Manduca*, kill and eat. So *Paul* the fifth at his death recommended the inquisition to the Cardinals, *quo unq̄ niti affirmabat Apostolica ſedis authoritatem* (e) (a bloody pillar of a bloodie Kingdome,) and not content to kill vs by *Inquisitions*, they draw on *Princes* to be their *Burrio*s: This is the fruite of their fornication with the whoore, in giving their power to the beast against the Lambe. *France* serveth them at turnes, but when thee openeth her eyes to see the *Butcherie*s of her owne to bee the vantage of *Spaine*, shee relenteth, till a new deceite set her on againe: And yet because the trueth shineth greatlie in her, they incline more to the *Bigotisme* of *Austria*, and the wilfulnesse of *Spaine*, as bloodie in zeale, as pertinacious in error. Their ryſing (at the least in the *Ambition* of a fifth *Monarchie*) is a fitte support for staggering *Rome*. The *Pertinacie* of *Heresie* and furie of blind zeale, can haue no other arguments of defence, but *Ureſeca*, burne and cut, as an absurde man wanting reason, turneth to passion and furie.

This proues the Pope to bee his first-borne, who was a lyar and murtherer from the beginning. The credulitie of his pretended *Omniscience*; hath long misled the world: Now when they see, and would refuse his lyes, hee vseth the crueltye of his pretended *Omnipotence*, to destroy them. Hee is now *Abaddon*, the authour of bloodshed in *Europe* for many ages.

Thus wee haue traced them in their degrees to their present hight, in the hight of their *Apostasie* and crueltye, they seek the quenching of the light and destruction of the Church that carries it: But in vaine; For their malice shall slay them, and their mischief shall fall on their owne head: Their *Apostasie* killeth themſelues; for everie error craveth another error to confirme it: And everie invention of a new error, worketh in the inventer a new impression of fallhood, and a further degree of departing from the

¶

truth

(e) *Omniph.*
Vir. Paul. 4.

The Pope a
lyar & mur-
therer
John 8. 44.

See the
Treatise
Chap. 30. 31

The Preface of

301st. l' b' f.
l. b. 4.

They shall
never de-
stroy the
truth, or the
Church.

Hilar. Psa. 63

Deficient, do-
Arms spiritus
albus refusa-
ti. Ibid.
Cyp. de ie-
sum.
Hilar. Trin.
L. 7.

Theoph. Epist
Paschal. 1.

Sathan blin-
deth them to
their destru-
ction.

(a) In Apoc.
14. 17. 18.
(b) de Antic.
Lib. 4. c. 5.

truth. Aristotle most properlie callth the parts of time
ἀποστάσεις τῆς νῦν Apostasies or distances from the present instant,
so they with time depart more & more from God, & the
primitive truth. This is the proper notion of their Apostasie.

But thogh they both desert and impugne the truth they
shall never destroy it, for (sayth Hilarie) *Quid ad Deum
humana perversitas? For what is humane perversnesse to God?*
And going on, *What can the ingyne doe against the Authour
of it? Albeit they seeke the ruine of the truth omnibus argu-
mentationis questunculis, yet their falshood shall faile by the
clearnesse of the truth.* And thereafter: *Let them search
the secrets of Nature—yet in the intention of their work, they
shall faile being refuted by spirituall Doctrines.* And Cyprian
giveth like reason on the passie part, *that a false and de-
ceived minde is confounded by sincere truth.* And Hilarie in
another part, *The force of the truth is great, and is daylie
the stronger the more it is assaulted. For this is proper to the
Church, that it overcometh when it is hurt. Hoc enim Ec-
clesie proprium est, ut tum vincat, cum leditur.* And wee
say to them as Theophilus did to the Appollinarists: *Tendant
quantumlibet syllogismorum suorum retia, & sophismatum decipu-
las: Let them bend as much as they wil, the nets of their
Syllogisines, and grines of their Sophismes, they but
insnare themselves.* And we advise them with him in that
same place. *Tandem desinant dialectica artis strophis, sim-
plicia Ecclesiastica fidei decreta evertere.* That they would at
least desist to pervert the simplicitie of faith by their So-
phistrie.

Sathan knowes their approaching destruction, and least
the thoughts of it cast them in the dumps. either to re-
pent, or relent, hee hardeneth them against it by 4. spe-
ciall meanes. The first is by *delaying to the last day, as Vega*
(a) *Ribera, Suarez.* Next by a *simple denying as Malvenda*
(b) *who reproveth the former for their opinion.* I hird-
lie, by an odde conceat of *Alcafer* (c) *the Iesuite, tur-*
ning

the Vindication.

ning their destruction in her conversion to Christ, & that she is Christ's Bride to be espoused to him at the last day. Fourthlie, by a fleshlie policie, which was suggested by Cardinall Soderinus (d) to Hadrian the sixt. They resolve to hold all fast as it stands, both in heresie and tyrannie, and to waite upon the end. So they are gone on in *duritiem cordis*, as Bernard (c) speaketh, and whereas the dolour of their felt decay should bring out *sanitatem*, as he calleth it, yet it bringeth out nothing but *insensibilitatem* a senselesse-nesse: For (as Aponius (f) sayeth) *Victi & convicti ad salutem non redeunt*: And as was said of, old Apollinarists, they wil not amend after manie admonitions, but cōtemne the medicens of Scripture, and doe not open their eyes to the cleare light, This is like their *proxima dispositio ad ruinam*.

If any doe aske: How can they abide in darknesse in the aboundance of so great a light: Let him know they are not taught of God, but of men: They haue wedded them to their prejudices, and hold the Tenets of their erring Church as divine Conclusions: God hath given them over to a reprobate minde, because willfullie they will winke, and not receiue the loue of the truth. All religious adoration conformeth the worshipper to that hee worshippeth. They haue gotten the fruite of their idolatrie in conformitie to their idoles. They haue eyes and see not, &c. Even so are all that worship them.

They haue purposed to multiply controversies, to make simple wits stand gazing at them as the people did at Amazons corps: But wiser spirits petunt rei iugulum, they goe through their questions to their policie: They see falshood in their tenets; sillie evasions in their answers: And Crambe repetita in their proponing. Vnder all these is a fleshlie policie, which their deepe Politickes hide from their controversers: They set them ever to worke to dispute and write &c. And in the meane time laugh in their bosome to see them so earnest in that which they know is but a cōfusing of the

(c) In Apoc.
18 19.

(d) Histor.
Con. Irid.
lib. 1.

(e) Bernard,
con. lib. 1.

(f) Can. 1. 4.
Theophyl. ubi,
supra.

They are
as blind as
their idoles?

Psal. 115.

Bloodie
Rome shall
perish in
blood.

Revel 17. 6.
Revel. 18. 4.

The Preface of

the world: They haue turned Religion in a policie, and themselves in Politiques: Olde Heretickes stroue onelie for opinions, but they haue a worldlie state to defend. They hate the true Religion as darkenesse doth light, and are irreligious in their own superstition: They vse it not as a Religion but as a worldlie state, wherein (if they can be secured) they care not what Religion preuaile. To take up their present state otherwise, is to bee blind with them.

Their Apo-
stasie.

Revel. 18. 4
Marth. 23. 13

These are their graduall shifts which an euill cause and conscience finding want of reason, and wanting will of repentance hath driven them to; *They are drunke with the blood of the Saints, and thirst more till God destroy them. Hee hath some Elect lurking among them whom hee calleth: Come out of her my people: And in due time they will obey. As for others, let them alone, they are blind guides of the blind: And everie plant that my Father hath not planted, shall bee plucked vp. Antichrist is planted by Sathan in the efficacy of delusion, and God will plucke him vp in his finall destruction.*

A M E N.

F I N I S.



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Ibid.	31	biddes	but biddes

cour
A
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caste



A
LOOKING GLASSE
 for Princes and Popes :
 OR
*A vindication of the Sacred Autho-
 ritie of Princes from the Popes*
Antichristian Vsurpation.

CHAP. I.

In What respect this Vsurpation agreeth
 to Rome.

TH E challenge which I made in my Sermon of
 the Popes Vsurpation over Princes, craveth a
 more full and presse deduction, than a sermon
 could suffer; which now in this *subsidiarie dis-
 course* (by Gods grace) I intend to performe.

And first, wee shall consider on *What Age or respect*
of the Romane Church, wee fasten this Vsurpation; and
 then the Vsurpation it selfe. For the first the Church of
 Rome cometh in *five severall periods* though some haue
 casten it in seven.

A

In

Page 28.

*Onus Ecclesia
 Episcop. Che-
 mensis
 1. Ecclesia*

1. *Ecclesia pura*.

Ante Concilium Nicenum exiguum aut nullus respectus habebatur ad Eccl. Rom.
2. *Ecclesia ambitiosa.*

Concil. Chal. Act. 16.

De fraternitatu sua instruitur. Cyprianus, Epist. 42. Cornelio.

3. *Ecclesia insidiosa.*
Concil. African. can. 4.

In the first three hundredth yeeres she was *Ecclesia pura*, a pure Church; professing the Trueth purelie, and the most part of her Bishops sealed it with their blood in Martyrdome: At what time little or no regard was had of her, as their owne *Aeneas Sylvius* confesseth.

In the next three hundredth yeeres finding rest from persecution, shee became *Ecclesia ambitiosa*, an ambitious Church, tickled with pryde, and desire of Vsurpation.

Then *Leo* the first roared, and stretched out his skirts; and *Innocent* and his followers incroached on the *Africane Fathers*; but when shee found her selfe respected for the priuiledge of the Citie, the Mother and Seate of the Empyre, the number of her learned Clergie, and multitude of Martyrs; she began to usurpe vpon other Churches: Then shee thrust her hand in everie businesse, and turned all meddling to her gaine: The brotherly correspondence of other Bishops by Letters, was turned in arguments of Supremacie and iurisdiction: The imploring of helpe against Heretickes, in formall Appellations; Her aduise given to them was counted absolute commands; and her arbitrarie decisions of questions submitted freely to her, were called *Decrees of an ordinar Iudge*. *Baronius Anachronismes* gaue a lustre to these forgeries in the eyes of the ignorant; for everie where in the first Ages, hee recordeth thinges as then done, which the Church knew not for ften or eight Ages. *Cyprian* cleareth this for his time, writing to *Cornelius*, That thy brother-hood may bee informed. This dasheth their tyrannie, for fraternitie excludeth Supremacie, and Instruction destroyes their pretended Iurisdiction.

In the third period shee was *Ecclesia insidiosa*, lying in waite to effect that supremacie, which before shee affected; for though shee got a great effront of the *African Fathers*, yet (in a Romane pertinacious humour) shee

vrged

FOR PRINCES AND POPES.

3

urged the purpose, till shee got the name of *universall Bishop*: And rather then they want it, *Boniface* the third will take it of *Phocas* a Parricide: They saw the *Impyre* weakened by the incursion of *Barbarians* and *Factions* within, and stirred their time for their purpose.

In the fourt hundredth yeares, shee was *Ecclesia seditiosa*, a *seditions Church*; for having trodde downe the *Church*, there remained nothing for her *Conquest but the Impyre*. And *Sathan* involving all in the darknesse of ignorance and *Superstition*, fitted the mindes of *Princes* and *people* to bee abused: Then *Hildebrand* brake the *Maiestie* of the *Impyre* in *Henrie* the fourth, and succeeding *Emperours*, which to this day it could never recover.

In the fift three hundredth yeares shee is *Ecclesia perniciofa*, a *pernicious Church*: Shee will neither reforme her selfe, nor suffer *Reformation* of her *Heresies* and wickednesse: In which respect shee is become the *habitation of devils*, and the hold of every *uncleane spirit*, and God calleth vs to forsake her, *Come out of her my people*.

In respect then of her *sedition* and *perniciousnesse*, shee vsed this *Vsurpation*, and beareth the name to bee called *Popish*: *Poperie* (in it's proper *Nation*) is a *pest* in the *Catholicke Church*, and a *plague* of God sent on them who would not receive the truth to bee saved thereby: And therefore God gaue them over to this strôg delusion: It is not the *Catholicke Church* but a *Faction* in the *Church*: Neither is it a *Religion*, but a *Schisme* and an *Heresie*. taking the name from the *Popes*, the head and the heart, of that hereticall and schismaticall *Faction*. They grant themselues, that the Name *Papa* was first common to any reverend *Clergie Man*, thereafter it became peculiar to *Bishops* as may bee seene in the writtes of *Cyprian*, *Ierome*, *Augustine*, &c. But in the end *Gregorie* the seventh helde a *Synode* at *Rome*, and statute ut nomen *Papa*, that the name of the *Pope*

A 2

should

4. *Ecclesia seditiosa.*

5. *Ecclesia perniciofa.*

Revel. 18. 2. 4

2. *Theff. 2*

Cypriano gloriosissimo Papæ Clerus Romanus Cypri. Epist. 26. Gregor. 7. Roma Synodum habuit, &c. Baron. Martyr. 1. januar. 16.

Gregor. 7. di
ct. 11.
Vestian. de ofc.
Ped. Pont. c. 17
Agor. part. 2
col. 94.
Bellar. Tom.
1. prefat.
Lorin. in Act.
Apost.
Baron. Mar
tyrol. Orob. 16
Christianosq;
appellari. &
censeri loco
summa dignis
tatis esse puta
bamus. Naz
ian. Monod. -
Chro. Homil.
33 in. Acta.
Francisc. Be
zium de Mo
narch. p. 1
Continuat.
Thuan.

Pacian. Epist.
1.

should bee the onely name of the Christian world: And that no man should take it to himselfe, or giue it to other, but hold it proper to the Bishop of Rome. And though Bellarmine bee offended that wee call them by the name *Papists*: yet others are not ashamed of that name, but glorie in it as *Lorinus*: Wee are neither afrayed nor ashamed to bee called *Papists*: And *Baronius* more fullie: The Heretickes can not honour vs with a greater Title of glorie than when they call vs *Romans* and *Papists*—— Let these bee our praises while wee liue, and after death our Titles upon our granes that wee are called *Romans* and *Papists*: But *Nazianzen* saith of himselfe & *Basile*, that they counted it their greatest honour to be called *Christians*: And *Chrysostome* sayeth that Hereticks tak their name from the *Heresiarch*. His Name also distinguisheth them among themselves: For a *Papist* properlie is hee who beside the superstition of Rome, burneth in a blind zeale to maintaine the Popes authoritie: And moderate men who are not zealous, are called by them *prophane* and *impious Politickes*: And in the time of the *League*: France was cast in three factions: The one was *Hugonotes*, or *Protestants*, the other *Catholicks*, & the third were *Politicks*, who were neither *Protestants* nor *Catholickes*, but moderate *Papists*, and good *Patriots*: But as *P. ciannus* said to the *Novatians*: I accuse not the name in you, but the *Seet*; so we accuse not so much the name of *Papists*, as their factious disposition and proceeding. This vsurpation then being the worke and character of Rome, as they are papalized, let vs consider the Vsurpation it selfe.

CHAP. II.

Of the matter of this Vsurpation, And first at the entrie of Princes.

IN the Vsurpation it selfe, foure things are to bee considered: First, the matter wherein it standeth: Next, the

noveltie

FOR PRINCES AND POPES.

3

Noveltie of it: Thirdlie, their Defences: And lastlie, their folie and madnesse in their whole course and Fruits.

For the *Matter* of this *Vsurpation*, it goes in two; at the *Entrie* of Princes, and in their *Administration*: At their *Entrie*, they claime an absolute hand over them, as though Kingdomes were their gift, and that because of their *Election*, *Unction*, *Coronation*, and *Oath*.

Their *Election* they claime absolutely: Though it goe now by Electors, yet they will haue all depending on them, so *Iohn. 8.* in the *Election* of *Carolus Calvus*; wee haue elected iustlie and approuen, &c. And their *Analist* letteth in great Letters, *elegimus merito & approbavimus*, and he putteth his glosse to it, that the *Impyre* is given at the arbitrement of the Pope, and *Gregorie* the seventh more clearelie: *Thou must acknowledge that thou hast the Scepter of the Kingdome by the benefite of the Apostolicke and not of the Kingly Maiestie: And lest it bee ascribed to the Electors, the Cardinals of the Consistorie haue lately published, that the Electors power to choose the Emperour, flowes from the authoritie of the Apostolicke Sea. And more clearely: It is of vndoubted right, that it appertaines to the Pope alone, and not to the Colledge of Electors, to cognosce and decerne of the affaires of the Impyre. When the Authority of Gregorie presseth them to the contrair who sayth, That power over all men was given to Maurice the Emperour, and that the Priests were committed to him: They gaue vs strange glosses: That Imperatori potestas calitus data est, H. E. à Deo sed per Ecclesiam & Romanum Pontificem, that is from God by the Church and the Pope of Rome who confirmeth, anoynteth, consecrateth, and crowneth him. By this glosse the Emperour holdeth his Crowne of the Priests committed to him.*

Their next claime is from the *Unction* and *Coronation* of Princes. But that Ceremonie (a) conferreth not Authority upon the person, crowned and anoynted, but declareth him

A 3

to bee

Baron. An. 876. n. 6
Ibid. n. 9 Arbitrio papa imperium est collatum.
Gregor. 7. lib. 2. Epist. 13.
Facultas eligendi Imperatorem. &c.
Aphorism. Car. 19.

Azor. part. 2 lib. 10. cap. 6 in fine.
Ideo Imperator à Pontifice Diademate decoratur. Aphorism. 16.

Romani Pontifices in coronandis Imperator. &c. Constantinop. Baron. An. 879. n. 9.

Bellar. recog. pag. 59.

Cerem. lib. 1. sect. 5.

Pontifical.

Rom fol. 55

Francisc. Leo

Theſaur. for.

Ecclef. cap. 1

n. 22. It. cap.

25. n. 13.

(b) Marta

Iuriſc. part. 1

c. 18. n. 12.

& n. 18.

(c) Imperator

in iuramento

fidelitat. &c

Vaſtan. de of-

cu. ped. p. 93.

to bee ſet a part for the office, and is rather a *Ministerie*, than an *absolute Superioritie*. Vnction is not eſſentiall to Kings, neither was it from the beginning, for *Iuſtine 2.* is called the *first anoynted Greeke Emperour*, and *Tipine* in *France*, and *Edgarus* in *Scotland*; and yet many good Princes were in theſe Thrones before them; without that Ceremony. And the *Impyre* rightly inacted it to be laſt-Majeſtic: If any Man thought that a choſen Emperour was not an Emperour before his Coronation, *Albericus apud Martam de Iuriſdict. 1. 17. Num. 30.* They ſee that the Patriarchs of *Conſtantinople* haue crowned Emperours as well as the Pope, and therefore leſt the Pope loſe his priuledge, they make the Patriarchs Coronation to be only a *naked Ceremony*, but the Popes to bee *Operatiue* and conferre authority, wee haue no ground of this diſtinction, but their naked aſſertion. But *Bellarmino* ſpeaketh more truly, when hee is correcting the fervour of his Diſpute. Though *Samuel* anoynted *Saul* at the Commandement of *G O D*, yet that anoynting was rather a prediction, than a tradition of the royall power. And againe, *Samuels* anoynting of *David*, was a designation and prediction, but not a conferring of royall Authority. Sure I am, they can not aſcriue more to the Popes anoynting of an Emperour, than to *Samuels* anoynting of *Saul* and *David*, at Gods expreſſe Command. But if their Coronation & Vnction give authority to Princes, it is treaſon on their part to trode vnder foote theſe ſacred Heads, which they haue crowned and annoynted.

Thirdly they claime it, by the Oath of Princes, taken at their Coronation; which is not of obedience to God, but of Fealty and Obedience to the Pope ſo ſaith (b) *Marta* that it is manifeſt the Emperour is Feudatary to the Church, by the oath of fealty, which is a ſort of ſervitude to the Pope (c). And *Veſtanus* teſtifieth, that Princes are aſtricted by their oath of fidelitie and obedience, whereby they may bee compelled to obey the

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the *Apſtolicke Sea*: And more fullie hee ſheweth both the ground, and the end of this Oath. When Religion decayed, and Men inclyned to impietie, it became the Pope (d) by the Oath of Fidelitie, and obedience to bind Kings unto him, both that hee might ſee for himſelfe, and that he might brydle their pryde and raſhneſſe. For this end they blaſphemouſly apply to the Pope theſe words that are proper to Chriſt, *per quem Reges regnant*. So in effect Princes are but the Popes Vaſſalls, to reigne *precario*, and no longer than he pleaſeth, or rather as they pleaſe him. This *Barclaius* objecteth, and *Bellarmino* would mitigate it, but their practice ſayeth the contrare: And *Suarez* (e) telleth, that the Vicar of Chriſt hath Dominion over his Vaſſall; And *Baronius* affirmeth, that the King of Spaine is the Popes ſeudatarie for the Kingdome of Spaine, and his Vaſſall for the Kingdome of Naples, whereupon hee maketh his long digreſſion of the Monarchie of Sicile, to proue this Superioritie. But *Innocent 4.* ſpeaketh like a Pope, Doeſt thou not know, that the King of England is our Vaſſall, yea our Servant? This exaſting of the Emperours Oath was farre from *Sergius* the ſecond, who ſware obedience to the Emperour *Lotharius*: But of the Nature of this Oath, wee ſhall ſpeake heereafter in the Concluſion God willing. In the meane tyme it is remarkable, that the Maintainers of Equivocation, and looſers of the Obligenent of an Oath, doe heere vrge the force of an Oath, when it maketh for their vantage.

They beſtiall of the *Translation of the Emperre*, (a) as an vnanswerable argument, to proue their Superioritie: But the Pope had no other part therein, but a conſent as a ſpeciall member of the Republicke of Rome: For if hee had a full power, hee needed not *Charles*, nor *Pipine*, to helpe him againſt the *Longabards*: None can better cleere this than *Frederick* in the ſame Conteſt with Pope *Hadrian*, Thou ſayeſt, that I came at thy calling: I grant I was called; but giue the reaſon wherefore thou calleſt mee, thou waſt oppreſſed.

(d) *Decretum Romanum Penitentium iuramento fidelis & obed. ſibi Reges obſtringere*—*Et illorum arrogantiam & temeritatem inhiberet* *ibid.*

pag 97.

Proverb. 8.

Ceremonial.

(e) *Suarez de ſenſ. lib. 3. c.*

22. num. 9.

Vicarius Chriſti habet dominium in Vaſſallum ſuum.

Baronius 701

num. 16. 17

Et An. 1097

n. 18 15. &c

(a) *Bellar de tranſſ. Imperij*

Driſſer. de tranſſat. Imp.

(b) *Implorati-*
onem prius
quam Vocati-
onem hanc dis-
xerim. Oro.

Frisin de gest.
Frederic, lib. 2

(a) *Martianus*
Imper. à Deo
electum esse.

Bellar. Rom
Pont. Lib. 5.
cap. 3.

Potestas —
Dominorum
meorum pie-
tati calitus
data est. Ibid.
Casaub. de li-
bert. Ecclesi-
ast.

Cusan de
concord. Ca-
tholic. lib 3.
c. 1. 23. &c.
Bell. Recog.
pap. 52.

Nomen Im-
peratoris po-
test & forte
debet deleri.

sed by the Enemies, and couldst not helpe thy selfe by thine owne power, or the Greekes cowardize: Therefore the power of the Francks was sought. This was rather an imploring of my helpe than an calling.

But Leo crosseth their late claimes, and granteth that *Martian (a)* the Emperour was elected of God; and *Gregorio to Maurice*, That power over all men was given from above to the pietie of his Lord. Princes also not-with-standing of his Vsurpation in the beginning of their edicts call themselves. *N. By the Grace of God, King of such a Kingdome.* and not by the gift of the Pope, as *Casaubone* observeth: And *Cusan* hath so fully refuted that Claime in this errand, as no man needeth to adde any thing. *Bellarmino* obiecteth to him, that hee erred for want of Bookes to informe him: But *Cusan* might more iustly reply, that if *Bellarmino* had either eyes to reade, or conscience to iudge, according as Bookes informed him, hee had not perverted the Truth as hee did. The point of Election vexeth *Bellarmino*; therefore hee telleth vs, that in their Canons, *Hadrianus*, and in Synodo, The Name Emperour may, and perchance should bee delete. Thus they may elide the Truth of all Histories; Such doubting and staggering shifts became not an old Cardinal, and Contraversar in the head Article of his Faith.

It is cleare then, that their Election is but pretended, their Coronation and Vnction are but ceremonies officiously obtruded on Princes, to snare them in a base Subjection. The pretended Oath doeth more oblige Kings to correct the Popes enormities, than to maintaine his Tyrannie. And their alledged translating of the Impyre, is a craftie ingyring themselves on the prevailing side. And so none of these Claimes giue them authoritie over Princes.

CHAP. III.

Of their Vsurpation over Princes in their Administration: And first of their disdainfull Speeches.

THIS much for their Vsurpation over Princes at their entrie: Followeth their *Vsurping in their administration*, which may bee seene in foure, In *disdainfull speeches*: Abuse of *their persons in base offices*: Vsurping *over their Lawes in a directiue Power*; And censuring them by a *coactiue power*. Disdainfull Speeches are the first fruits of their pride, & contempt of Princes: So they call them *Dogges or Curses to the Pope the great Sheepeheard*: If these Dogs (sayeth *Becane*) be (a) watchfull and trustie, they must bee readie at the Sheepeheards hand. This is no other then what the Pope did to *Franciscus Dandalus the Venetian*, when hee made him like a Dogge eat crummes under his table at Lions. And *Scioppius* (b) compareth them to *Asses*, carying burdens at the Popes will, and calleth *Charles the Great a great Asse*: But their Analist abounds with reproaching the Emperours: Hee calleth *Henry the fourth Rex Apostata, Exemplum Regibus Henriciana heresis labe conspersis*, an Apostate King, and an exemplar to the n who are guiltie of the *Henrician heresie*. Like wise a *contemner of God*. And againe *obstinate and periured* and that like *Herod hee persecuted the anoynted of God*. And when they had stirred vp against him his Sonne *Henric the fifth*, who betyme plyed not their courses as they would, they payed him also with reproaches, and their Analist calleth him in *Patrem Carnifex, his Fathers Burrio*, and *sacrilegious, a Traitor, a Monster, a Tyrant*. *Gregorie the seventh* calleth *Henric the fourth Membrum Diaboli*,

B

a

(a) *Becan. controvers. Anglic quest. 3. n. 14 15.*
 (b) *Schiop Ecclesiast. cap. 147. Ecclesia est mandra, &c. — Carolus Magnus hand paulo maior aut sapientior Asinus fuit. Barron. ann. 1073 n. 7 Idem. 1076, n. 8. Barron 1112 n. 17. Platina, Vit. Greger. 7.*

*Vestian. p. 75.
An. 551. n. 2.*

*Richeom, Ex-
post. Apol. cap
22.*

*a member of the Drvell: And Vestianus vttereth his splene
also. Fredericus Oenobarbus bellua horrenda fuit. And Iustis-
nian for curbing Vigilus, both for his prevaricating in
the Truth, and defending of Nestorius, is called by Baro-
nius madde, possessed with an evill Spirit, and carryed by Sathan.
So Richeomus the Iesuite raileth against the Greeke Em-
perours, for their zeale against Imagerie: Leo Isauricus
(sayeth hee) perduellis hareticus——Constantinus re-
cognomento Copronymus Leonis Isaurici Patris nequam,
nequior filius——Leo Quartus Copronymi fœdus fœtus,
mali utiq; Corvi, malum ovum,*

Heerein they tell of what Spirit they are, when they
despise Dominioun, and speake evill of Dignities, and
no better behaviour can follow so disdainfull speeches:
*Words are a mids betweene Estimation of the Mynd and acti-
ons:* If they be good, they argue a good Estimation pre-
ceeding, and promise suitable actions to follow: If they
bee ill, they argue an heart full of contempt, and pro-
mise nothing but outrage: Experience hath proven this
to bee true.

CHAP. IIII.

Of their abuse of Princes in
base Offices.

*(a) Stapham
equi Papalis
tenere debet.
Marta Iuris.
1. cap. 18.
n. 18.
(b) Deinde ac-
cepto equi fre-
no per aliquos
Ecc. Ceremo.
Rom. fol. 26.
pag. 2.*

THeir second abuse of Princes in their Administration
is by imploying their Persons in base service, (a) as
to hold the stirrop when the Pope goes on horse backe, or
commeth downe. To leade his bridle (b) for some space:
And the Pope (forsooth) must refuse that service in shew,
and yet yeeld to it in end. This is hypocrisie with pride, for
they doe so earnestly exact it, that if the Emperour goe
not to the right stirrop, they will chide him, as Hadrian the
fourth

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fourth did to *Federicke* the Emperour: To hold the water and towell to his hands: To carie dishes from his Kitchen to his Table: But the Emperour shall haue a priuiledge, for where Kings must goe into the Kitchen, hee shall receiue the dishes hee caries, at the doore. To sit on his knees when hee giveth the crosse to the Pope, As *Otto* did to *Urbane*, who of purpose neglected the Emperour, and suffered him to sit long on his knees, till a Cardinall admonished him of that oversight. These things are so odious, that *Harding* is ashamed, and denyeth them. But they are registrate in their ceremoniall and pontificall. I would gladly vnderstand to which office of the Apostolick Church, the Master of ceremonies, is to bee referred, or in what primitive rites from the Apostles time shall they finde such abuse of the Lords Anoynted? This question will be answered by silence.

But it is a greater abuse to make Princes kisse the Popes foote; it might passe with Cardinals, who are his creatures, and (since they left off preaching) seeme to haue no other vse for their mouth, but to kisse his feete at all occasions: And there is nothing more frequent in the ceremoniall, than *Reuerentia pro more facta*, that is to say, *The Cardinals kissing his feete before the people*: I know not whither Adulation bee baser in them, or affectation of vaine glorie bee viler in him.

But it is odious that hee holds out his feete to bee kissed of Emperours, and yet Rome that doeth all things vnder shew of Reason (as *Vives* sayes scoffingly) by *Vestanus*, (a) giues vs two reasons heereof. The one is the Popes humilitie & devotion, who knowing that the people will kisse his feete, hath put a crosse on his Pantoun, that their adoration may bee given to the crosse of Christ, and not to him. That is but a scoffing, for the foote is not a place to put the crosse on, and the Emperours *Theodosius* and *Valentinian* were more religious, who discharged to paint the crosse

B 2

on

ibid.

Marta Iuris.
18

lucl. Defens.
P. 235

1 Cor. 12. 12

— *Cuius*
Vestigia ado-
rat — *Ma-*
tuan.

Ceremonial,
passim.

(c) *Imprimis*
Pontificum
humilitas,
commendari
debet, &c.
Vestan. de osc.
ped. Pont. cap.
18. pag. 149.

A LOOKING GLASSE

Zonaras,

(a) *Romani Pontifices expressam Apostolicis muneris imaginem, &c. Vestan. ibid.*

Iam linthea calceamenta in usu Ecclesie Rom. non sint, &c. ibid. pag. 148
 (b) *Diocletianus quidem improbitas, &c. ibid. cap. 2 p. 14.*

on the ground, least it should bee trod upon: Hee admitteth men to three kisses, *pedis, pectoris, & oris* of the feete, the breast and his face. It therefore hee would honour the Crosse, why putteth hee it on his foote, and not on his breast to tell his loue to it? or on his face to tell his account of it: And the Greeks are more religious than he, for though they take not that Adoration yet they set it on their face or Breast.

His second reason is a mocking of men, as his first is of Christ: That since the Popes office is to teach the world, and the feete of Preachers are beautifull, (a) they cannot beautifie them better, than by putt putting the crosse on them — for the spirit and grace descends to the feete — and to make their steppes stay in the way. This is a fiction, for neither hath the Pope that office of vniversal preaching, neither dischargeth hee it in any one Church: and the beautie of the feete of Preachers is not by the signe of the Crosse, but by their heavenly commission, their fruitfull discharge of it, and a godly life. But the secret of all this businesse is this, *hee is an enemy to the crosse of Christ*, and by that seeming honouring of it vpon his foote is treading it vnder foote indeede.

But hee commeth nearer the poynt at length, that whereas the Popes received white shooes from Constantine, they haue taken purpurr or scarlet shooes in their place: And what is this? but to tell the world that Rome is the scarlet coloured Beast drunke with the blood of the Saintes; and this is the more because they acknowledge such kissing of his feete to come of Diocletian, who thought himselfe a god, & craved diuine honours: And though that his wickednes was, (a) damnable (sayeth hee) in craving of it, yet the custome is not to bee damned that gaue it: This is all one as to condemne Herod who took diuine honours, but not the people that gaue them. Diocletian then is the father of this pride, and it is worse in them, than in him; for hee beeing

being an Emperour, tooke it of his Subjectes, but they being Church-men exact it of Emperours. They should remember their owne glosse. *The Pope is successour to Peter the Fisher, but not to Augustus the Emperour.* If not to Augustus, farre lesse should they succeed Diocletian.

Beside reason: Scripture must also bee abused to colour this wickednesse, that thy foote may bee dipped in blood, and the tongues of thy Dogges in the same. (a) Then the feete are dipped in blood. (say they) when they are decorated with a crosse of Christ, then the tongues of Dogges are dipped therein, when Heretickes like dogges lick the Popes feete. But Augustine exponeth that blood, of Martyrs, and these Dogges of painefull Pastours; which pertaineth nothing to the Pope, for hee massacres Martyres, and doeth not preach at all: To this same ende they abuse that Prophecie; *Kings shall bee thy nourcing fathers, and Queenes thy nourcing mothers, they shall bow downe to thee with their faces towards the Earth, and lick the dust of thy feete:* (c) This Prophecie according to the Letter is fulfilled in the Emperours and Kings kissing the Popes feete with their faces toward the ground: The like hath Eudemon Ioannes (d) the Iesuite. But this is a great change, and farre from that which Leo the third did, after he had crowned Charles, and made him Emperour, hee would worship him before the people, that they might know the greatnesse of the imperiall Maiestie. Haymon. apud. Bozium de signis.

This is proper to Heretickes who steale the glorie of God to pervert Scripture for colouring that sacriledge.

But Marta (a) helpeth him, and would proue the lawfulnessse of it from the Iaylor's falling downe at Paul and Silas feete, and Cornelius falling downe before Peter, (b) but there is nothing for kissing of his feete in these Texts; and it is a weak prooffe to alledge Abdias Babylonius, a fabler, whom he grantes, is ab Ecclesia reprobatus, reiected of the Church. And the antiquitie of the practice, hee

B ;

findeth

(a) Papa est
successor
Petri piscato
ris & non
Augusti Im
peratoris.

Psal. 68. 23.

(a) Tum pe
des sanguine
tinguntur,
&c. Vessan
ibid p. 154.

(b) — Sic
convenientius
ut arbiter in
telligitur pes
tinguntur in san
guine. Aug.
Psal. 67.

Esay 49. 23.

(c) Prophecia
illam implet
esse Imperato
rib. &c. Regi
bus &c. Duar
Defens. Lib 3
cap. 3. cap. 24
n. 17

(d) Eudemon.
Iohann. Paral.
Torta cap. 8.
Act. 16

Act. 10

(a) Marta de
iuris part. 2.
c. cap. 46.

(b) Pipin. An.
Dom 752,
Marta ibid.

*Rex Regina-
rum, Tholof.
Synag. 18. 1.
11.*

*(a) Alexandri.
3. factum
commendari
potest, &c.
Vestian. p. 75*

*Horat. Turf
de Ede Lores.
Lib. 1. cap. 6.*

findeth no sooner then *Pipine*, (a) and *Charle-maine*: *Fables*, and the colour of antiquitie serue these men who are destitute of auncient truth: But we shall help them in fathering of this adoration aright, on *Darius* who called himselfe *King of kings*, and *consing* of the gods: and *Cleopatra*, who would bee called the *Queene of queenes*: These are the parents of their pride, and would bee adored.

Thirddie, they vse greatest degree of their prid in trodding on the neckes of Emperours, as *Alexander* the third did to *Fridricke Barbarosa*, at *Venice*, That is a more commendable fact (sayeth one) and more iust, than the trodding of *Ecebolius*, because it was against a most cruell enemy of the Church, and *Alexander* (b) did well that hee insulted with his beeles against that horrible Beast: While heauen and earth are astonished at that pride, they glorie in it. And of this sort was that pride of *Celestine* the third who did cast the Crowne off the heade of *Henrie* the sixe, with his foote, as though the Crownes of Emperours served for none other vse, but to bee foote-balls to Popes. It is good for Kings who kisse his foote, that they are able againe to rise or walke: For the trees of the wood of *Loretto*, inclined so low to welcome the *Virgins* Chamber, comming over the *Hadriaticke* Sea, that they neither raise againe nor inclined to the House when it was settled behind them. Tyrannie in *Barbarians* cannot exerce greater indignities against Princes, then this humilitie of the Servant of servants.

CHAP. V.

Of their third vsurpation over

Princes: In their Lawes.

(1) Potest

THEIR third vsurpation over Princes is in their Lawes: God hath inuelled Kings with a *Nomotheticke*, power,

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wer, to make lawes within their Kingdomes, but the Pope taketh on him to *Expone, Mend, Alter, and Repeale* them at his pleasure, and that is the common doctrine of the Schoole-men: As for their (a) Execution, hee may stay their use, or set it to some profitable end for the good of the Church, and the power of both resideth in the Pope: And for this end absolutely he taketh on him, to direct and command Kings in the use of their power against Protestants: If they obey him, hee casteth them in danger, and hatred of their people: If they disobey, hee hath a cause of Censure against them, to suspend or depose them, for if the secular power be denyed or neglected, the Seculars may be excommunicate (b). This is also injoynd to their Inquisitours, to compell Kings and Princes to recall their lawes, that are against the Inquisition. And because Eymericus is too generall in his decision, therefore Pegna is more particular in his Commentar, that common and fundamentall Lawes and Customes what-so-ever of that kinde are null, and of no effect (c). So Bellarmine, Although the Pope be not a politicke Prince, yet hee may confirme or infirme the lawes of Kings (d). So then Princes can haue no Lawes in force, if the Pope mislike them; neither dar they refuse to make such lawes, as hee thinketh good for the Church, that is to say, for the vpholding of his tyranny, though it were with the ruine of their Kingdome.

Their Analist giveth this in a word, *Potest Papa in Reges ius dicere*, hee is set up with full power to iudge them, and their lawes: And though hee be that lawlesse Man, yet hee taketh the Lawes of Countries, the raines of government in his hand, as though hee were the Law of Lawes, and Reason of Reasons; for so Hildebrand (a) professeth, that it is leasume to the Pope onely to make new lawes according to the necessitie of Tyme.

But no wonder hee vse such power over the Lawes of Princes, since hee hath no constancie in his owne lawes: for

Pontifex illas emendare,
Suarez,
C. C. Defens. 3
22.
Ibid. n. 25. 16

(b) *Denegato brachio seculari*, C. C. Mar
Juris part. 1.
cap. 51. n. 1.
(c) Eym. Director. Inquis part 3.
9. 34.
Pegna Comment 83.

(d) *Quamvis Pontifex*, C. C.
Bellar. Rom.,
lib. 5. cap. 6.
Baron ann.
878 n. 22.
2 Theff. 2.

(a) *Quod illi soli licet pro temporis*, C. C.
Hildebrand
Distat. 7

*Regula Canc.
Sylu curia
Romana va-
riat, quotan-
nis.*

*Ab eadem se-
de Apostolica,
Egc Baron.
378.*

*Baron; Ann.
547: n. 50.
Idem Anno.
553: n. 231*

*(a) Christus
distinguit, &c
ne aut imp.
iura Pontife-
cis, &c. Bella
Rom Lib: 5
cap. 5*

*Gomes. Regul.
Cancel fol 83
2. Thessa: 2. 8
Tholof. Syn-
tag. Lib. 47.
cap. 20. n. 8.*

for neither Canons of Councils, nor of his Predecessours or his owne can bind him. but vpon any occasion he will alter: As it is said of the stile of the Court of Rome (*that it varyeth every yeare*) so wee may say of the Popes lawes, *that they are changed, and priuiledges destroyed, diminished, and augmented at their pleasure. The Apostolicke see may make all these alterations, according to their custome.* This is the libertie they take over the opinions of others: The like *Vigilius* tooke of his owne opinion, and that in fundamentall points concerning Nestorianisme. For as hee saw either danger or peace, he changed his sentence, and *Baronius* (whose taske amongst other things is to defend the Popes greatest faults, and proue them to bee perfections) sayeth, that *Vigilius* after great consideration stroue diuersly: *Et cur ei non licuit, mutato rerum statu, mutare sententiam?* This is their constancie, even when they descend out of *Peters Chaire*.

This vsurping over Kings concerning lawes, is crossed by Pope *Nicolaus*, wryting to *Michael* the Emperour, that (a) *Christ distinguished the acts, offices, and dignities of the Pope and Emperour, that the Emperour should not presume to vsurpe vpon the Iurisdiction of the Pope, or the Pope vpon the Emperours iurisdiction.* When that Pope did so ridde these merches, it is manifest, there was no such vsurpation, as hee condemneth in tearmes, and that the latter Popes in their vsurping, are gone as farre from the modestie of their Ancestours, as from reason and conscience. Princes may be content with that tyrannie over their lawes, seing he doeth so to the lawes of God: He dispenseth aboue, and contrare the Apostle, and selleth pardons of the notour breaches of the morall law, because no canon can binde the Pope, sayeth their Canonists. This proveth him to be that lawlesse Man: And another *Phalaris* boasting that he cannot be subiect to lawes. This is the loosing of the sinewes of Governement, that as a Beast hee may rage at randome.

CHAP

CHAP. VI.

Of their fourth Vsurpation,
In censuring Kings.

THEIR fourth Vsurpation over Princes is in *Censures*: They are not content with a *directiue* power, but will haue a *coactiue* also, to *compell* Princes to doe what they will, because the one power without the other is of no effect: (a) And because that the Christian Church were not conveniently furnished, neither were it sufficiently provided, if it had not a power to *compell* Rebels, that will not obey censures. This (b) is in effect *Bertrandus* blasphemie, who said, that the Lord would not seeme discrete enough, except hee had left a *Vicar* behind him, who might doe all (c) things. And *Rodericus* hath the like, that *Christ* had not provided well enough, for the World, nor for the Church, if hee had not left so eminent a *Vicar* on the Earth. This is no discretion to speake so blasphemously of the wisdom of *Christ*: they choose rather to blaspheme, than recall their errours.

This coactiue power hath two branches: The one to deprive Kings of the use of their *Authoritie* by *suspension*: The other to deprive them of the proprietie of it, by *Deposition*. (a) But *Deposition* is no Ecclesiasticke punishment, but an *Imperiall*; as when *Traian* tooke the Crowne from the King of *Armenia*. And they know that excommunication a *censure merelie Ecclesiasticke*, can not extend it selfe to the deposing of Kings: Yet the Pope (say they) by his transcendent power hath annexed *Deposition* to *Excommunication*, as a convenient punishment; for though it exceede the Nature of *Excommunication*, yet it exceedeth not the bounds of the Popes power. (b) His exorbitant power then findeth a right where no right is. And

C

Cyprian

(a) *Vis directi
ua sine coacti
ua inefficax
est. Suarez.
Defens. lib. 3
c. 23. n. 3*

(b) *Ibid. n. 18*

(c) *Nam non
videretur dis
cretus Domi
nus fuisse &c
Bertrand. de
Origin. Iur.
quast. 4. Bi
bliothec. Pat.
Tom. 4. Col.
105.*

(d) *Roderic.
Zamor. spec.
lib. 2. cap. 1*

(a) *Duobus
modis potest
Rex cotumax,
&c. Suarez.
defens. 6. 6. 19*

(b) *Esto exce
dat &c. Sua
rez. defens. 6
6. n. 16. 17*

Cypr. epist. 51

(a) Suarez,
Defens Cath.
lib. 6. sect. 18

Ibid. sect. 24

*Facio ut ille
qui tibi Rex
erat, non sit
tibi Rex. con-
tra Barclai-
um. pag 259
(a) Iesuit. Si-
car. part. 2. c.
8. p. 73. Neq;
etiam a Papa
absolutus Rex
potest esse
(b) Hunc etiā
in gratiam re-
cepit. — non at-
men. &c. Pla-
tin. de vita
Gregor. 7*

prian affirmeth and *Erasmus* marketh it out of him: That by Church censures, none is so noted as to bee destroyed. The Church should censure Ecclesiasticklie and leaue civill censures (such as is deprivation of Kings) vnto the Magistrate.

Vpon these grounds come the absolving of people from their Native alledgeance to Princes, and their rebellion against them: The giving of their Kingdome vp to bee invaded by neighbour Princes, or such as haue any Title to it, or power to conquer it. So Suarez, (a) If the Pope depose a King, hee may bee expelled or killed by them who haue commission of the Pope: And if hee command the execution of it to none, then it pertaines to the lawfull Successour &c. And againe. After the sentence pronounced hee is deprived of his Kingdome, so that hee cannot possesse it by a iust Title: Therefore, thereafter hee may bee handled like a Tyrant, and consequently killed by any privat man. These positions are more bloodie than *Draco*s Lawes. And wee shall haue the Pope himselfe saying by *Bellarmino* I shall make him who was thy King to bee no King to thee. And though absolution from excommunication should relieue them of all things that follow therevpon, yet they haue forged that distinction, to absolve & reconceale the person to the Church, yet hee shall not bee restored to his Kingdome. So *Franciscus Veronensis*, (b) Albeit the King were absolved by the Pope, yet hee cannot bee a King. This they haue learned of *Hildebrand*, who after hee had absolved the Emperour from his excommunication, hee held him still as deposed from the Impyre; and caused choose *Rudolph* in his place (c) I haue received (said hee) that man in favour, and given him onely the Communion, but haue not restored him to the Kingdome, out of the which I threw him in the Synod of Rome. This is a taste of Popish wrath, to keepe hatred after reconciliation, and deposition after Communion, he is as voyde of the meeknesse of Christ in the first, as he is full

of the Serpents crueltie in the second. But may not humanitie, and Mediation of other Princes plead favour for him that is censured? No surelie; For neither the Emperour nor King of Spaine may meddle (say their Cardinals) with the restitution of Prince Palatine to the Electorate and his Lands, because to seeke these things 'is no other than to cast downe the Apostolicke seate from the rights of her Maiestie, (d) And least the Pope proue tractable these holy Cardinals will bind his omnipotencie, with their owne oath, that hee should change nothing that is done. Heere is barbarous tyrannie bound with roapes of sand: They vent their malice and folie, but God hath begunne to beholde and judge that tyrannie, and possible will restore him without their consent.

Lastlie, if Kings by their power or loue of their people bee secured from forraigne violence, they haue their last refuge to cause kill him by stobbing, (a) pryson, or powders plots: And that not onelie Protestant Princes, but euen of such as are Papists, as the world saw in Henrie the third of France, for after excommunication, any man may take his life by any means whatsoever.

But this crueltie must haue a warrant, and Scripture shall bee throwne to favour it, for these words, *Pater, kill and eate*, giue power to the Popes to excommunicate, depose and kill Kings, if wee trust Baronius, for Peters Ministerie, is two fold (sayeth hee) to feede and to kill — And he is commanded to kill them, that is to resist, to fight against them, and to defeate them that they be not at all: And because the Notion of killing soundeth harshlie, hee will giue vs a charitable Commentarie of it, that killing ought to bee in great charitie: That the thing killed bee eaten, to wit, by Christian charitie to hyde it in his bowels, and so that killing is not crueltie but Pietie: I doubt if the Pope will count it either Pietie or Charitie, if hee felt such a killing: And

Penes Imperatorem — non amplius stat Palatinū Haeresarcham, vel haeresepone — illustres Cardinales unanimiter iuraverunt, quod Pontif. Max. revocare non possit. Aphorif. Card. 27.28 (a) In vitam ejus grassari, quacunq; arte licet. Marian. de Reg. lib. 1. cap. 7

(a) Duplex beatus. Pater ministerium Petri, &c. Baron in Not. ad Paul. 5

A LOOKING GLASSE

(b) *Pulch. dicti-
sur ei. manduca,
&c. Bel. Rom
1 cap. 22*

(c) *Alcasar in
Apoc. c. 18
Ibid. Notas. 7*

(d) *Et ait Pe-
tro, occide, &
manduca, oc-
cide quod sunt
& fac quod
in es, Aug.*

[e] *Nimirum
eo mysterio Ec-
clesiam, &c.*

Ann. 4 1. n. 6

[f] *Diabolica
malicia est,
&c. Onu. Ec-
cles. 17.*

Cusan. Epist. 2

Bellarmino is as grosse though in fewer words. For it is the ductie of the head (saith hee) to eate, and by eating to send down meate into the Stomach. (b) This is a strange libertie in glossing Scripture, and to turne *Peter* a fisher of men in a Butcher of Kings, and the Pope in a *Polyphe-mus* to devour men. It is like the *Iesuite Alcasars* conceate on the Revelation. He saw how that Booke tortured the Church of Rome, therefore he cast it in a new mould, and exponeth her destruction. Cap. 18. of her conversion to Christ, and the fire of Gods anger that destroyeth her, to bee the flame of Gods loue, turning her to Christianity. A fansie contrarie to sense & reason, for this destruction is threatned as a plague to Rome, & not promised as a blessing. So these men wil never want a colour for their cause (so long as they play the *Quodlibitars*, to draw every thing out of any thing; But this glosse is contrary to the Text, which speaketh only of the conversion of the Gentiles, & the Fathers expounded this eating of the Churches turning the Gentiles to her selfe by Baptisme, so *Augustine* (d) He said to Peter kill and eate, that is, kill them as they are corrupt, and make them the thing that thou art: And this is contrarie to *Baronius*, for the end of his eating, is to destroy them all utterlie, but the end of this eating, is to saue them by grace. And *Baronius* himselfe in cold blood and free of preiudice before the question arose betwixt the Pope, & Venice. What that heauenlie vision meant the event declared so that we neede no humane interpretation, for it meant that the Gentiles (e) should be turned to the Church by Baptisme: And their owne *Onus Ecclesie* telleth vs from what spirit such glosses, and practices come, it is not pastorall loue, but a drvellish malice, to scatter, kill, and destroy: This libertie of glossing is that which *Basile* and *Nazianzen* call *dulce in Hypothesis*, to serue their turne, and to make the sense of Scripture current with the occasion or time, as *Cusane* affirmeth.

But such dealing Christian Princes are in the worst case

of any men: Pagan Princes are without the Popes iurisdiction and free of his censure (a) Kings vnder the Law had authoritie over the high Priest, but now the Pope claimes more power, than the high Priest had: And though Subjectes of any qualitie bee excommunicate, they are neither cast out of their possessions nor killed by vertue thereof. (b) They say by word, that when a King becommeth Christian, hee loseth not his earthly kingdome wherevnto he had right, but acquireth a new right to an eternall Kingdome. If it bee so, as it is indeede, how is it that vnder the Pope Kingdomes are looseable, onelie because of Christianitie? They fall heere in that same inconvenient they would eschew, that Christianity is hurtfull to Kings, and Grace destroyes Nature. (c) The cause of this difference is, that they are Kings, and by their place come in Competition with him who will be absolute Monarch over all. For the Pope (sayeth Suarez) (d) hath the height of both powers, and is both high Priest and a temporall King. This is a stumbling blocke to hold infidell Princes from Christ: The Turks stumble at popish images: and at the Siege of Vieu when their Canon brake in pieces, the images that were set on the wals, to keepe the Towne, they cryed with disdain, Take vp the Christians gods: (e) Their Transubstantiation is another stumbling block, when in one houre, they will create, adore, and eat their god: And that made Averroes to cry, The Religion of the Jewes is for Swine: The Religio of Mahumetanes is for Chidren: The Religio of Christians is of impossibilities: Therefore Anima mea cum Philosophis, my soule with the Philosophes. So this excommunicating, & killing of Kings, maketh infidell Princes abhorre Christianitie, whose first reward vnder the Pope would bee this base abusing. Therefore the Turk holdeth him with Mahumet, and though hee honour his Muffi, and vse his counsell in great matters, yet hee keepeth him alwayes subiect to him in Civill things.

[a] Pontificia potestas, &c. Suarez. de sen. 3. 26. m. 8

[b] Bellar. Rom. Pont. lib. 5. c. 10

(c) Alioquin obesset regibus Christi beneficium, &c. Bellar. ibid. (d) Suarez. de sen. 3. 27 Th. Aquin. ibid.

[e] Erasmi. Enchirid.

— Religio Christianorum impossibile est anima mea cum Philosophis.

CHAP. VI.

That Vsurpation now is the
prime Article of their faith.

[a] *Hac sola
novitas, non
dicam haresis,
Ec. Sigibert.
Ann. 1088.*

[b] *Si hac pro
positio nega-
tur, fides Ca-
tholica abiu-
ratur, Suarez
Defens. 6. 8.*

(c) *Paganita-
tis crimen in-
currit. Pelag.
1. Artic. 7
Qui Papa pri-
matum negat
peccat in Spi-
sanctum.*

(d) *Bell. resp.
ad Apol. p. 7
In hoc cardo
totius contro-
versie verti-
tur Suarez.
defens. 321. 3.
Eudam. Apol.
Garnet. c. 5*

(e) *In qua sa-
lus totius or-
bis Christiani
vertitur. Con-
tinuat. Thuā.
lib. 8.*

(f) *Onus Ec-
les. c. 15. u. 13*

(g) *Gregor.
Defens. Bellar.*

THIS was some-tymes no Tenet of Doctrine, no not a Probleme in the Schools; yea when it began (a) Sigibert called it an *Heresie*. It was not so much as *res fidei*, a matter of faith, but now it is made *de fide*, an article of faith and that not a commoun one, but *caput fidei*, an head article of faith. It is both their negative, and affirmative confession. *Negative*: If this proposition bee denyed, that the Pope may depose (b) hereticall Kings, the Catholicke faith is abiured, said Suarez. And who deny this, falleth in Paganisme, and in the sinne against the holy Ghost, said Alvarez. *Pelagius*: It is their affirmative confession, because this is the maine and principall point of faith, sayeth the Cardinall (d) and the chiefe hinger whereupon all the contraversie turneth; And vnder the counterfite name of Skulkenius, hee sayeth, that this Papall power is the hinger, the fundation; and in a word, the summe of Christian Faith. And Cardinall Peron in his dilwasive oration to the comunaltie of France; calleth it the greatest matter, whereupon the safetie of all Christendome dependeth (e). By this they measure their trustie Professours, whatever men hold or deny in other points, so that they maintaine this, all is well. But if they oppugne this, though they bee sound in other points, they are persecuted as Hereticks (f). They charge vs falsely, that we make our doctrine of Antichrist an expresse article of our Creede; but they hing all their Creede, and Faith vpon it. And vpon their grounds it may passe, since they make the Pope their Church. They object (sayeth Gretzer) that wee call

FOR PRINCES AND POPES.

23

call *Papam Ecclesiam*. *quid tum? non abnuo*. What of that? I deny it not. And *Valentia* (b) more posedly, *Nomine Ecclesia intelligimus caput Ecclesia*. by the Name of the Church wee understand the head of the Church. Since therefore they make their pretended head the Church, no wonder that the greatnesse of that Head bee the greatest article: yea, the summe of their whole Faith. And *Baronius* (i) a firmeth, that without obedience to this Head, neither Faith, nor good workes availe: And againe (k) that even *Arrian Princes* prospered, when they obeyed the Pope. This Head is All to them: their Faith their Creede, the rule and cause of prosperitie, to blesse Hereticks, if they obey him, to damne the Faithfull, if they disobey him.

(b) In secunda secunda.

(i) Baron, 842. n. 17

(k) Ann. 504 n. 1. & 506. n. 11

But seeing they will haue it an head article, wee aske in what Creede they finde it? It is neither in the *Nicene*, nor *Athanasian Creede*; neither in these larger formes, as *Ierome* wrote to *Damasus*, or *Augustine* to *Laurentius*, or *Petrus Diaconus*; neither in the Creede of the *Apostles*, which (crediblie) was written before *Peters* supposed coming to *Rome*, and containeth nothing of his supremacy: Therefore they must come home to their *Trent Creede*, canonized by *Pius* the fourth.

Bulla pñ 4 de form, Iuramēt

This is their idole of *Ecclesiastick libertie*, wherein though they speake diverselie, yet all runneth to a lawlesse licence: Some times they restraints it to *Canonicke election of Prelats*: Some times to the investures of benefices and immunities of the *Cleargie*; but *Aventine* (a) descriueth it more particuliarly that *Hildebrand* was desirous to shake off the Emperours yoke, breake his authoritie, and turne all power to himselfe, and so to confirme the principalitie of the Pope. That there was nothing better, than to take away all feare, and bee affrayed of no man; and that hee might enioy the *Ecclesiasticall libertie*, and haue such an Emperour, whose forces hee feared no, as one that did reigne at the pleasure of the Pope. This is the first branch of it in his *Securitie*:

[a] Tempus hoc opportunū ratum. C. c. Avent. lib. 3 pag. 562.

The

(b) *E'iamsi
injuria vel ip-
sum Casarem
affecerit &c.
ibid p. 564*

[c] *Romani
rationem alto-
rum reddere
nolunt &c. A
Gent. l. 5, 563*

[d] *Imperia,
— & quic-
quid habere
mortales pos-
sunt, auferre
nos posse Plat.
vii. Gregor.*

7

*Tho. 3. sum.
3. 48. 8.
Cajet. ibid.*

*Censur. Paris
in prop. ex His-
bern. Anno
1631.*

*Azor. Instit
part. 2 l. 5. c
Alvar. Pelag.
de planct. Ec-
clesia fol. 7
col. 4.
ibid. fol. 30.*

The second is, in being terrible to others, that as hee feared not the Emperour, so although hee intured him, yet the Emperour must be affrayed of him (b). And Gerochus (c) an eager defender of Hildebrand descryveth it more shortly. The Romaines (saide hee) *usurpe divine honour*, they will give no reason for their doing, neither suffer they any man to say to them, why doe yee so? But use that verse of the Poet, *so I will, so I command, and let my will passe for a reason*. But Hildebrand expoundeth it himselfe most cleerely, to be a power to take away, and give Empyres, Kingdomes, Principallities, and what ever mortall men may haue. (d) And what these proud words meaneth, hee exponeth it in his *twentie seven Dictats*, the hammers of all lawfull authoritie. And Vendramenus the Venitian defines it *libertatem quodvis agendi & rapiendi impune*, a libertie to doe and pull what they please. But seeing they must haue this Title of Head in their owne sense, let them haue it, as Aquinas calleth the Antichrist perfect, or an Head, *quo modo dicimus perfectum latronum*, as weelay, a Brigand is perfect: But there needeth no comparison where there is an Identitie.

Their Church cannot be perfect in faith, that is ever parturiens, bring out new Articles of faith. Their Regulars haue lately affirmed. *Quod Regulares sint de herarchia absolute — articulum fidei esse put.* But the Parisian Divines haue censured it thus. *Author novum cumq; falsum fidei articulum fingit*. And that same Sorbone, gaue the like censure against Becan, Bellarmine, Suarez, &c. in the point of the Popes headship. There is as much truth amongst themselves as to refute their new bred Articles of faith. Asorius is sufficient: *Facta pontificum rem fidei non faciunt, faciunt tamen probabiliorem sententiam*. If the Popes doing make not rem fidei a Matter of faith how can it make a thing de fide an Article of faith, and that a prime one.

I will close this point with Alvarez strange positions of this

of this head. *Maioritas Papa* that the Popes greatnes is in all by all, before all, and above all Christians, This might suffice, but we shall have more. *Papa est Deus imperatoris*, the Pope is the Emperours god. And yet more blasphemouslie, *sicut Deus*, as God cannot set a god above himselfe, so the Pope cannot set an equall to himselfe. These and other like blasphemies they suffer to stand in print, albeit they purge out better things by their Indices Expurgatorii: And when *Paul* the sixt was latelie called, *Vice-Deus* a Vice-God by *Thomas Carafa* and *Benedictus*, and offence was taken at these Titles by *Plessie*, and other Protestants; the Consistorie tooke it in their considerations to moderate them: But the Pope stayed all moderation, and said, That no more was in these Titles, than agreed to *Peters* successor. Thus their Head is farre from found judgement, when hee will suffer no mitigation of the blasphemous titles of his Headship.

*In omnibus,
Per omnia.
Ante omnia,
Supra omnia.*

ANNO 1603

CHAP. VIII.

That the end of the Popes Vsurpation is his Monarchie.

HIS end in all this Vsurpation is; hee will, hee must be a Monarch: At the beginning hee was subject to Emperours as well as other men. (a) As the Popes submissive and humble Letters to Princes beares, as shall be seene heereafter. Next they aspired to an equalitie, as *Symmachus* with the Emperour *Anastasius*, *Itaq; non dicam superior, cerie equalis honor est*, I will not say it is a superiour, but certainelie it is an equall honour. But they knew that Equalitie of power cannot well stand. therefore they ascended in end to a Superioritie. So *Gregorie* the seventh to *Henric* the fourth. And *Hadrian* to *Friderick*, who was
D angrie

[a] *Pontifex
q; subjectus e-
rat non minus
quam ceteri
homines. Bell.
Rom. Pontif.
2. 29.*

[b] *Symma-
chus Biblioth.
Patr. Tom.
3. col. 195.*

[c] *Gregor.*
L. 9. Epist. 28

[d] *Innocent.*
3. *Serm.* 1. *Sig-*
ibert. an 550

[e] *Merito tri-*
plicem coronā
capiti aptavit
Eccl. Vestan,
pag 186

[f] *Bellar.*
Rom. Pont. l.
5. c. 5. ¶ 7

[g] *Marta ju-*
risd part. 1. c.
21. n. 29. Ipse
est quasi Rex
Schacharum.

Io. 6.
August. ibid.
Tract. 15. Am
l. 5. Epist. 33

1 *Cor. 8*

angrie that hee preferred his name to his : This was farre from Gregorie the first, who reprov'd a noble woman for calling her selfe his hand-maide. (c) For this cause they are not content with the Myser as Church-men, but weare the Crowne, which they call *Regnum*. (d) And Hildebrand hath decreede, *Quod solus Papa potest uti imperialibus insignibus*: That the Pope alone may use imperiall Ensignes: And hee hath a triple Crowne, to tell that hee is greater than all the Kings of the Earth in glorie and authoritie. (e) This they make plainer by a strange collation, making themselves to bee all, and Kings but as cyphers: For *temporalis potestas est in Rege, ut administrante*: But they put it in the Pope in five respects: (f) The first, as in *consecrante*, by Election. Next as in *confirmante*, by Coronation. The next three, as in *indicante, dirigente, & corrigente*, or in respect of his administration; And what is that one small entres, in respect of these five, in the hand of an vllurping and enulous power? And *Marta* (g) calleth them, but *Ciphers* indeed affirming that the Greeke Emperour is but as the Kings of the Chesse, having nothing but names and titles without the Pope. That is, except they hold and keepe their Crownes of him, they are but as Chesse-men to bee placed or displaced at his pleasure.

But how can hee claime a Kingdome as Christs Successour, seeing Christ said to Pilate, *My Kingdome is not of this world*? And when the people would haue made him a King, hee fled, and hid himselfe. And when Sathan offered him all the Kingdomes of the earth he refused. The Pope must seeke another Precedent then Christ, to proue the lawfulness of his Kingdome. And another author than God, to wit, the Prince of the World whom Christ refused, *But the Pope hath taken him at his Word*, and fulfilled the condition of worshipping him; in respect that idolatrie whereof hee is the Father and Foster in Europe, is a worshipping of devils.

Their

Their owne confession is sufficient for vs : *Christ as a mortall man had not a temporall Kingdome, neither hath the pope as Christs Vicar any such a kingdome.* (a) In respect then of all this proud Vsurpation against Gods word, right, & Conscience, it was no wonder that their famous Painter *Raphael Urbinas* painted *S. Peter. and S. Paul* too rudie, and beeing asked, why hee did so? Hee answered, *That hee kept the decorum of his craft, for hee was assured that now they were blushing in Heaven at the wickednesse of their Successours on Earth.* And a Frier, preaching before the Pope and his Cardinals, when hee saw their pompe and glorie, said nothing in the Pulpit, but repeated these words *Phy Peter, phy Paul*: And beeing demanded what hee meant thereby? answered, *That hee thought Peter and Paul were sible men, who ranne through the world preaching in great distresse, whereas their Successours equalled and exceeded Kings in ease, wealth, and honour.* But if that Pope had knowne the late Divinitie, hee might haue answered, that scoffing Frier with *Bellarmino* (b) *That to feede Christs Flocke is not to preach like Apostles, but to rule as Kings:* Therefore *Spalato* calleth it *mirificum pasce* a wonderfull pasce that admitteth so many diverse and contrar senses. It is to them as the Philosophers stone turning all mettals in gold: There is neither Heresie nor tyrannie, but it is turned in truth and equitie, so soone as it is touched with this wonderfull *Pasce*.

They mynde nothing but a Kingdome, therefore the Miter is called *Regnum*, and *Peters* priviledges, *Petri regalit*. This is the extract of old *Rome*, who (c) were caryed with desire of Governement, and yet that same desire ruled over them, and made them slaues: So the later *Rome* are slaues to their owne pride, and verifie *Chams* curse in the Pope, *Servant of servants*, while his ambitio commandeth him. Heerein hee loseth more than hee gaineth, while hee turneth from *Spiritual* things to *temporal*

(a) *Christum non habuit vllum temporale regnum, &c. Bellar. Rom. Pont. l. 5. c. 4*

(b) *Bellar. Recog. pag. 21 Pascere est regere more imperare.*

(c) *Romanis proprium est libido domnandi. Aug. Civit. 1. 33 Ibid. lib. 1. c. 1*

(b) *Turpis est mutatio a celestibus ad terrena Bernard Cant. ser. 35*
 (c) *Bernard. Consid. lib. 3 Mart. 6*

(d) *Alvar. Pelag. 1. 62. fol. 58.*
Plenum est interdicitur dominatus.

(e) *Purpura Imperatorem decet. &c. Ambros. lib. 5 Epist. 33*
Anima humana &c. August. Epist. 1. 19. cap. 5 Tholof. Syn. tag. 1827

Dist. 40. c. 5
Si Papa.

and falleth in that shamefull change, whereof Bernard speaketh, (b) that to change from heavenly to earthly things, is vyle. Hee knew the Romane pride by their pulse, when hee feared that the desire of reigning would pervert him (c). In their speculations, they make the spirituall state a substance and the temporall state, an adiective upon Christs words, *ista adyicientur vobis*, these things shall bee casten to you. And Carerius thinketh it a good argument, for exalting the Pope above Princes: But heere they turne the Adiective in a Substantive, when they lay aside Spirituallitie for Temporallitie: And Alvarez Pelagius (d) said, that as Christ had Divinitie and Humanitie so the Pope had Spirituallitie and Temporallitie. Why then forsaketh hee that Divinitie, and turneth all humane? Bernard told, that Domination was forbidden them: And Ambrose (e) that the Purpue set the Emperour, but not the Priest: And in another place, that Impyres were rather given by Priests, than vsurped. Saint Austins Allegorie of the Moone agreeth to them: The foolish is changed as the Moone, for when mans soule falleth from the Sunne of Righteousnesse, it turneth all its force on earthly things: Let them ly still on the earth, to the which they clue.

But if hee must bee an Emperour, and so called, let him haue it in the true Notion. Plinie sayeth, that hee is an Emperour who hath slaine many with his owne hands. And Cicero conformely, that hee is an Emperour, who hath killed one thousand, or two thousand with his owne hand: And Varro defineth an Emperour, who oppresseth his Enimyes. According to these notions wee grant him to bee an Emperour, for after Varro, hee oppresseth all his Gainsayers, and over-reacheth Plinie and Ciceroes definition, because hee boasteth of it, as a priviledge, that hee may cary millions of Soules to hell without controlment. Heerein he is worse than the Frank arbitrians, for they pleade libertie to runne to hell alone, but hee caryeth millions with him

him. Such a roving commeth of his pride, but Gods providence made them choose such an instance of the carrying of so many Soules, that they might reveale the Trueth in the fume of a volant discourse, for hee doeth so indeede as hee boasteth. But hee shall finde an answer from *Asponius*, *Ante Tribunal aeterni Iudicis, tantarum animarum sacrilegio condemnabitur: Hee shall bee damned for the losse of so many Soules, before the Tribunal of God.*

Saint *Austine* noeth, that old *Rome* did not count felicitie for a Goddesse before *Lucullus* tyme: when their civile happineffe got a deadly wound, by *Sylla* and *Marinus* strife, they smoothed that reall miserie, with that imaginarie Goddesse. So when *Hildebrands* pride had overthrowne the peace of Church and State, hee soothed all with the name of a Kingdome, and Ecclesiastick libertie.

Aspon. in Cant lib. 1

Aug. Civit. 4. 23.

The second part of this Treatise: Of the Noveltie of their Vsurpation:

CHAP. IX.

And first the Negative prooffe thereof.

THIS much of the Matter of Vsurpation: Followeth the noveltie of it. Our Lord *Iesus Christ* prescryved against the Errours of Scribes and Pharisees, by this that *ab initio non fuit sic*, it was not so from the beginning: And the Apostle *Iude* following that rule, calleth the Christian faith; *fidem semel traditam*, faith once delyvered; that needeth no addition of new articles. And the Ancients vsed this præscription against Hereticks, who could not pleade antiquitie, and præscription of tyme. So *Tertulian* (a) after that hee had set downe the summe of faith. That this rule (sayeth hee) hath runne from the beginning of the

— *Ante praxem hesternum — quā ipsa novellitas Praxea hesterni — Id est Verum, quodcunque priusnumque adulterinum quodcunque posterius. Tertul. advers. Prax. cap. 2*

(b) *Quicquid
apud te est pra-
ter tuam fidē
perfidia, non
fides est. Hilar
contr. Constā.
(c) Scriptura
secundum cur-
rentē univer-
salem ritum
exponenda.
Cusan. Epist.
2 ad Bohemos
(d) Spal. lib.
7 cap. 12*

Luke. 2

of the Gospell, even before former Hereticks, much more before thee Praxeas, who was yesterday: Both the latenes of Hereticks, and the Novelty of Praxeas a yesterday-man will prone. Whereby it is equally prejudged against all heresies, that that is true which is first: And that is false that is last. And Hilarius (b) against Constantius, what ever is with thee beside that one faith, it is perfidie, and not faith. They know the force of this prescription, and for eschewing of it, maintaine both a current, or ambulatorie faith, and an vnbounded power in their Church, to expone (d) Scripture according to time, (c) and their Mitigators helpe them in this strait with their new Maxime, that *heresis non est in excessu, sed defectu*, that heresie is not in excessse, but defect, as though it were not an heresie to haue mo Gods, but to deny the true God: Or as though it were no deformitie to a mans body to haue three or foure hands, but only to want one.

By this rule of prescription, wee finde their Vsurpation to be a Novaltie, and that both *negatiuely* and *positiue-ly*. Negatiuely, because it was not so from the beginning, for a thousand yeares, as shall bee seene in this induction. First, not before Christ, for then the high Priest (though a Type of Christ) and bearing the *Vrim* and *Thummim* was subiect to their Kings. Secondly, not in Christs tyme; for hee vsed no such temporall power, as they themselues confesse. In his Mothers wombe he subiected himselfe to the Emperours edict, and went to Bethleem, and in that one Act fulfilled both his Fathers prophesie, to bee borne in Bethleem, and obeyed the Emperours Edict, in going to his Familie to bee taxed. After his birth, he yielded to Herods cruelty, who sought to kill him and fled to Egypt, whereas hee might haue destroyed Herod, if hee pleased: Hee was subiect to his supposed Father, and commanded to giue to Caesar the things of Caesars, and payed tribute to himselfe.

Thirdlie,

FOR PRINCES AND POPES.

31

Thirdlie, *not by his Disciples*, for they followed his example and command: *Paul* commandeth everie soule to bee subiect to superiour powers: Put them in minde to bee subiect to principalities and powers: And appealed to Nero, though hee was a tyrant: And Peter from whom they fetch all this power, commands us to bee subiect to authoritie for the Lords sake, whither it be to Kings as supreme: And all of them submitted themselves to Princes, they neither inveyed against them, neither stirred vp people to rebell, but patientlie suffered Martyrdom.

Fourthlie, *not the Primitive Church*, though we take it for the first Ages: They followed Christ and his Apostles in doctrine and practice; They suffered persecution, and did neither practise against their persons nor their estates: So *Tertulian*: Christians were never found *Albians*, nor *Nigrians*, or *Cassians*, &c. — A Christian is enimie to no man, farre lesse to the Emperour, whom knowing to be appointed of God; it is necessar that hee love, reverence, and honour him, &c. (a) And againe, wee incall the eternall the true and living God, for the justie of Emperours. And thus these Fathers did both to approue themselves to God, & to cleare the Christian Religion from the calumnies of Pagans, who charged it with sedition and rebellion: (b) But these godly Fathers let them see that Christ commanded his people subjection and obedience to authoritie. And so a zealous Papist (c) remarketh that from the death of Christ to *Diocletian*, for the space of three hundred years, albeit the Christians suffred innumerable and cruel torments, so that twentie thousand were killed at once, and some times whole cities destroyed, yet it is nowhere red that Christians (albeit equall in number and power) did attempt any thing against the Lawes, or the Magistrate, or his Security, or any wayes rebelled, & by this argument shew that their Religion should be embraced — And that they were called Christians from him whose holy precept was this to obey the

Rom. 13. 1
Tit. 3. 1
1 Pet. 2. 13, 14

(a) *Christianum nullius est hostis, &c.*
Tertul. ad Scapul. c. 2
(b) *Nos pro salute imperatorum, Deum in Vocamus aternum.* *Apol. c. 30*
(c) *Gregor Tholos. de Repub. l. 26. c. 7 n. 10*
Christianos se ab eo dicens appellari, cuius sit Hoc piosissimum dogma, ut Magistratui pareant. *ibid.*

*MalèVelle —
eo forsitan ma-
ius nec in ip-
sum qui per
Deum tantus
est. Tertul. A-
pol. 36.*

*Nazianzen.
Chrysostom.
Ambros.*

See heereaf-
ter, chap. 21

*Rogamus Au-
guste, non pug-
namus.*

*[a] Quo tem-
pore Principes
erant Ethnici
Ec Bell. Rom
Pont. l. 2. c. 29*

*[b] Supplicatio-
nem nostram
Ec Leo epist.
26.*

*[c] Suppliciter
postulavi, idè
ad Eudoxium*

*(e) Omnibus
modis parem-
dum est pietati
vostre.*

Leo. Epist. 44

(e) Epist. 7

the Magistrate. And Tertullian long before him. Wee are forbidden to wish ill, doe ill, speake ill, to thinke ill of any — that which wee may not doe against any, farre lesse may wee doe against him (to wit, the Emperour) who is so great by Gods ordinance.

Fittlie: Not the Fathers of the following Ages, who though they vsed popular comparisions of the Pastorall and princelie calling, that the Pastorall excelled the other as far as the Soule did the Bodie; Gold did Lead; and the Heaven did Earth. Yet they never dreamed of the Popes abuse of their comparisions: But in their practice (how ever the Trueth held in the callings) Nazianzene, Chrysostome, and Ambrose, were most obedient to Princes. Ambrose alone will serue in the two great instances of censuring the Emperour, and answering his vnjust command: For the first, hee abstained Theodosius rather than excommunicate him: For the second, he refused to render the Churches of God to the Arians: In the first, hee did not depose Theodosius, or absolue people from his obedience as Popes doe. In the second, hee did not fight, but pray and request.

Lastlie: Not the Popes of the first Ages, for they all gaue odedience as Bellarmine confesseth. When the Emperours were Heathen, the Pope was not their Iudge but contrariwise subiect to them in all ciuill causes, no les than other men. (a) And after that Emperours were Christians, the Popes gaue them that same respect. As Leo the 1, zealous enough for greatnesse, writing to the Empr. Pulcheria, I intreate thee that thou wouldst daigne to present our Supplication to the most clement Emperour. (b) And againe, to Eudoxia, I haue most humble supplicate. (c) And to Martianus (d) By all meanes wee ought to obey your Pietie. And he praise: h his zeale for the Christian Faith, and that hee found a princelie affection in a most Christian Prince. Hee craveth also the gathering of the (Calcedon Councell, (e) and that hee

would

would *compell a Bishop to retorne to the profession of his faith.*
 (e) And that hee would use his power in matters of Religion (g) In like manner to Leo the Emperour. I received the Letters of your Clemencie which I am willing to obey.
 (h) And acknowledge in a word, that *per vos in totius Ecclesie salutem operatur Spiritus Sanctus.* (i) That by you the holy Spirit worketh for the safetie of the whole Church. And Gregorie the first, to Mauritius: Most glorious Lord, so far as concerneth mee, I giue obedience to your commandments. And speaking of the Longobards, who were but vsurpers: If I would haue reuenged my selfe by the slaughter of men, the Longobards this day had not beene extant. I must say to vsurping Popes, as Erasmus did to the Sophists of his time concerning Ieromes graue censure of such, who spiced and powdered diuinitie with Philosophie. Either they read not these things, or else preferre their owne opinion vnto Ieromes. So say I, that the later Popes, either read not these speeches of the olde Popes, or else prefer their judgement to theirs.

Why then haue the later Popes departed from the example of the former and better times, and of their own predeceffours? They can giue none other reason, but to acknowledge their Donatisme or Anabaptisme. Therefore as their Canon Law spake of the Eucharist, old golden priests did minister in treene vessell, but treene priestes Minister in golden vessell: so wee may say, that of old golden Popes were subiect to Emperours: But now idle and treene Popes usurpe on Emperours. If Gratian affirme rightly out of Ierome that to obey Princes is a demonstration of faith, it will follow that the Popes Usurpation over them, is a demonstration of perfidie. The olde Popes spake, and did like Protestants and Christians in this point: But the later Popes haue taken vp an Antichristian style and practice.

E

CHAP.

(f) Epist. 58

(g) Epist. 75

(h) Epist. 65

(i) Epist. 78

Serenissime
 Domine quod
 ad me attinet
 iussionibus o-
 bedientiam
 praebeo, Lib. 4
 Epist. 32
 Lib. 7 Epist. 1
 Si caele homi-
 num vindica-
 re me voluif-
 sem.

Aut hac non
 legunt, &c
 Erasmus in scho-
 ad Ctesiphon.
 Olim aures sa-
 cerdotes ligne-
 is ministra-
 bant vasis, &c
 Gratian de
 Consecrat.
 Can Vasa in
 quibus.

Gratian. cans.
 23 quest. 5. c.
 24.

Hieron tit. c. 2

Qui non est
 subiectus - in
 nullo fidem bo-
 nam extendit.

CHAP. X.

Of their exceptions against the
Practise of the primitive obedience.

(a) *Quod Christi-
anus olim nō
deposuerant
Neronem, —
id fuit quia
decerant vires
temporales,
Eccl. Bel. Rom
Pont. l. 5. c. 6
contra Barcl.
cap. 6*

(b) *Bellar. l. 1.
bid. Ridiculū
est tale ius des-
sisse, & non
facultatem &
rendi.*

(c) *Externi
sumus, Eccl.
Tertull. Apo-
loget. 37.*

(d) *Euseb. hist
Eccles lib. 8*

(e) *Et haberet
agmina po-
pulorum, Eccl.
Cicero. lib. 22
c. 6. Ludv. 16.
ibid fuisse.*

(a) *Iulian pag
159 & 258.*

(b) *ibid. 159*

THIS practice of the former times torments them; and therefore they preasse to elide it by five shifts. The first is, That the Apostles and Fathers of the first times had the same right, but lacked power to use it, and were affrayed to make sturres in the Estate. (a) I might answer Bellarmine with his owne words: That it is rediculous to give a right, and not a power to use it: (b) And the forenamed blasphemies of Suarez, Bertrandus, Rodericus, serue to stoppe their mouths. But I answered directlie: That this exception is false in it selfe; for these first times had suffici-ent power to repress enemies, but had no will. So Tertullian (c) Wee are strangers, and haue filled all your places, your Townes, Yles, Castles, Villages, meetings, your Camps, Courts, Palaces, Senat and Market. Wee haue left to you the Temples onelie — If wee had taken from you such a mul-titude, the losse of many Citizens had confounded your Impyre, and had punished you with destitution. Doubtlesse you had beene ashamed at your solitude. In like manner, Eusebius (d) telleth that innumerable multitudes of Christians assem-bled euery where, even in the time of Diocletian. And in another place: That Diocletian and Maximinian saw that almost all mortall men forsooke the worshippe of the gods, and ioyned themselves to Christians. And most clearelie Augu-stine. (e) Although Christs citie had infinite multitudes of peo-ple, yet shee fought not against her wicked persecuters, &c.

And Iulians instance is peremptorie, both for the obe-dience of Christians, & their power: For the first, he was an Apostate; hee persecuted the Christians, and specia-
lie

lie *Atbanasius*, whom hee called, *the enemy of the gods*,
 (a) he charged the Religion with madnesse, that it destroyed all,
 (b) Hee discharged Schoole-masters to expone Greek *Au-*
thours to Children, unlesse they would worshipping these gods
 whom the Poets and Philosophers did worshipping. (c) As *Aug-*
ustine obserueth. *Confess. lib. 8. cap. 5.* Hee tooke a-
 way violentlie the *Christians riches*, and said scoldinglie,
 he would helpe them to obey their wonderfull Law, in making
 them readie to goe to Heaven. (d) Hee mocked the people
 of *Alexandria*, that they were so farre degenerate as to
 serue the *Hebrewes*, whose fathers in *Egypt* were slaues to
 theirs. (e) Heere was a matter to provocke the *Christi-*
ans. And next, for their *Forces*, they were most power-
 full, for *Constantius* before him, had cassered all the hea-
 chen from the wars, and setled them in *Villages*, or *Pages*
neere vnto wells, wherefra they are called *Pagani* or *Pa-*
gans vnto this day. So they had force enough, when
 the remnant bodie of the Armie were all *Christians*. And
 for *Captaines*, they had *Iovian* who succeeded him,
 and *Valentinian* whom hee banished, for refusing to offer
 incense to idoles, and other religious *Captaines* to set
 vp against him, and yet there was not in all his Reigne
 any such attempt; They bare their crosse patiently, and
 left the flying cloud to Gods punishment.

Next, this exception chargeth the *Primitive Church*
 with many faults: As *Ignorance*, that they knew not their
 right: And *Feeblenesse*, that they durst not vse it: Of
Prevarication, that they neglected to plead that greatest
 Article of Faith, And of *Infirmities*, that they neither
 knew the right, nor had power to maintaine it. And
 so putteth it many degrees behind the Church in latter
 times. And if they commend their wisdom in ceasing
 from the vse of their power, for feare of *sturres*, that con-
 vinceth them, for there was as great *sturres* in *Hildebrands*
 time, as would haue beene before, if *Christians* had vsed

E 2

their

(c) *Ibid* p 304(d) *Pag.* 300(e) *Pag.* 300(f) *Pagani di*
As quasi eodē
fonte potan-
tes, Baron,
Martyrol. Ias
*nuar, 21**Iulian,*

(a) Non potest esse salubris correctio, &c. August. contra epistolam Parmen. lib. 3 c. 2. Canon. Non potest. 23 quæst. 4

Eudem Apol. Garnet p. 170

[a] Ea tunc erant tempora &c. potius ad Martyrium sub eundem, &c. Romul. vel po. tius Bel contra Barclaium. c. 6
[a] Et si maxime fuit opus meritorium, ad id tamen non tenebantur. Iesuit. Si carius, c. 12.

[b] Mandatum per Ieremiam ut subijciant se Regi. &c. Ibid. cap. 13

their power. And what sturres see wee presentlie in Europe for the vrging of their Monarchie? It were wise. Joine in them to follow *Augustines* counsell, which they haue put in their Canon Law. (a) that *Correction cannot bee profitable, but when hee who is corrected hath not a multitude ioyned unto him* This shift discovereth them that they want not will, but power and occasion to worke mischief, and that the peace they gaue to Princes and Protestants is but *rebus stantibus ut nunc*. Some times they turne their fact in a right, some times their power, and so proclaime to the world, that *crueltie not equitie ruleth them*.

Their second shift is, that these first times called them more to *Martyrdome*, than to repress *Princes*, (a) But that convicteth them also, for if these auncients did well in suffering, rather than to raise vproares: Why doe not they the like? It is onelie their earthly minde that teacheth them this *Martyrifugium* by *Regicidium*, to flee *Martyrdome* by massacring Kings: And by their owne confession they choose to bee *milites potius quam Martyrs*, *Souldiers rather than sufferers*, and so haue neither that same Religion that these Auncients had, nor that same disposition.

Their third shift is from *Merite*: That these Auncients were not obliged to obey infidell Princes, so that their obedience was meritorious, and that they who did the worke manfullie in resisting Princes, doe no lesse merite: (a) It is a strange merite that hath such a latitude in one thing both to obey and disobey: And more that the command to obey these Princes, was not ordinar to bind at all times, but extraordinar as the command given to the Israelites, to borrow silver and gold of the Egyptians. But the Apostles giue commandements for obedience, binding all persons, and at all times: (b) And it is as strange how they who boast of merites, and haue devised Counsels to in-

large

large the matter of Merite and Supererogation, doe shift so great a command of patient suffering, where according to their Doctrine, they may haue great Merite.

Their fourth shift is, *that there was no matter, or subiect of the use of their power, because then there was no Christian Emperours.* (a) But Bellarmine refuteth this, *because there was then Philippus a Christian Emperour: Lucius a Britaine King, and Donald the first Christian King of this Nation* (b) There was no such proceſsing of these Christian Princes as now. Shall wee thinke that infidell Princes were a guard to these Christian Princes? Or rather that Rome is now become insolent to abuse Christian Princes more, because their number is now greater in Europe.

Their last shift is made by *Alcaſer* the Iesuite. *That these Fathers did dissemble in a private habite.* (c) This is like Bellarmines censure of *Gregorie* the first, that his subiection to *Maurice* the Emperour was partly compelled of humilitie, partly of necessitie, and that it was not of due, but compelled. (d) *Waldensis* also hath the like censure of him, that hee honoured the Emperour, but by way of complement, and for the fashion. This is worse than anie of the former shifts, to damne the Pietie and humble obedience of the Auncients, vnder the name of dissimulation.

They rubbe on these Ancients their owne doublenesse, who like *Solomons* whoore can suffer the Babe to bee diuysed, and that not in obedience only, but in religious worshippe: For Pope *Pius* 5. sent Medalls to the English recusants, with this Circumscription, *Da mihi fili mi cor tuum, & sis sicut, My sonne giue me thy heart, and it sufficeth.* He gaue them libertie to bee present at the exercise of our Religion, if they kepted their heart to him and his Masse. Heerein also they trode vnder foote the Godlinesse of *Gregorie*, the first to hold vp the pride of *Gregorie* the seventh,

[a] *Suarez. deſen* 43. c. 23
n. 4 *Non fu-
it materia v.
ſus.*

[b] *Bell cōtr. i
Barcl. c. 17*

[c] *Dissimula-
tioni ſe accom-
modantes &
tempori ſer-
uientes. Alca-
ſer. Apoc l. 19*

[d] *Obedien-
tia quam S.
Gregor. Mau-
ritio exhibebat
non fuit debi-
ta, ſed coacta.
Bellar. recog.
p. 25. 16*

*Regem ſibi ſer-
bo reuus pra-
poſuit Wal-
denſ. lib. 2.
art. 3. cap 75*

*Duraus lib. 5
pag. 140*

[b] *Non pater
sed Virricus
est, Gretzer,
de lur. probi-
bens, lib. 2. c.
10.*

(c) *Mutis a
mici, loquens
b. adversarij
Quomodo po-
tess malus li-
tigatior lauda-
re iudices qui
bus iudicanti-
bus victus est.*

(a) *Gratian.
distin. 63.
C. Quia.*

and to preoccupie the Reader, least the grace of these an-
cients should condemne the ambition of their Successors. If *Gregories* obedience was but dissimulation, how dee-
per hypocrisie is theres, who borrow his stile of *Servant*
of *Servants*, and yet trode vpon Princesses. If for his lear-
ning and pietie hee bee called *Gregorie the Great*; what
degree shall they haue, who in Ignorance, Pride, and pro-
fainesse, are contrare to him? Heerein also they show,
how little they count of Fathers: They crie everie where
in their wrytes, *Patres, Patres, the Fathers, the Fathers*, &
yet they accuse them of dissimulation, pravarication,
&c. *Cham* covered his Fathers nakednesse; but they
call that nakednesse in Fathers, which is their glorie;
and declare what *Duraus* spake of their doctrine, *Neque*
enim Patres censentur, cum suum aliquod quod ab Ecclesia
non acceperunt, vel scribunt, vel docent: That they are not
to bee counted Fathers, when they write, or teach any thing of
their owne, which they haue not receaved from the Church of
Rome. In like manner *Gretzer* speaking of *Bertrame*,
Hee who feedeth not the Church with wholesome foode, is not
a Father, but a (b) Step-father. This is it that *Gregorie (c)*
sayeth of Hereticks, *that are they friendly to them that are*
dumbe; but enemyes to them when they speake. Wee neede
no more prooffe of their contempt of the Fathers, than
Sixtus Senensis Bibliotheca. But I close this point with
S. Augustine against the *Donatists*, *How can an evill plea-*
der praise the Iudges, by whose iust indgement hee is over-
come?

But they might borrow a better shift than these from
Gratian: (a) speaking of the Election of former Popes,
done by Emperours, but now by the Popes creatures in
the Conclauē: *That the Church hath authority to abrogate*
such customes as in formertimes were without fault, but after-
ward turned to errour or superstition. So be like the sub-
iection of old Popes (as the brazen Serpent) was turned
in abuse

in abuse, and therefore must bee turned in rebellion. And *Azorius* telleth as much, that *Gregorie* called *Mauritius* his Lord, and was subiect to him not of right but of force, *sicuti Paganis olim subiecti erant Sacerdotes Christiani.* (a) In the meane time wee haue gained this point of them, that in the first Ages their Usurpation was neither in doctrine nor practice: And that wee who obey Princes proue the successours of these pious and obedient Fathers, VVhile they proue successours of the Heathen Priests, who on everie discontentment cutted off their Princes.

[a] *Azor.*
part. 2. lib. 10
c. 6. in fine.

CHAP. IX.

Of the prooffe of their positieue

Noveltie: Or of Hildebrands contention.

FOLLOWETH that wee proue positively the *Noveltie* of this *Usurpation*, which wee affirme to haue begunne with *Hildebrand*: They call it old indeede: This *Theologie* of the *Iesuites* is not new, but most auncient: (a) And the *Iesuits* in their *Apologie* againe the *Behemians*, rest not on that indefinitenesse, but affirme their *Doctrines* to haue stood 1610. yeares. (b) But when hee cometh to muster his forces to proue that *Antiquitie*, hee beginneth at *Gregorie the seventh* (c) who entred to the *Popedome* about the 1073. and so at the first encounter hee passeth a thousand yeeres and more: Hee stumbleth in the threshold of his dispute, and seeth not a contradiction in that his first reason; *primus prodeat septimus*, first let the seventh come forth: The seventh in order argues not a prioritie, but a posterioritie and a noveltie. Though hee had begunne at *Gregorie* the first, it had not proven true *Antiquitie*, yet seeing hee passeth six *Gregories* in silence, he telleth that they were named by that watchfull name in
vaine

(a) *Theologia hac Iesuitarum, non est nova, sed antiquissima.*
Bell. Apol. c. 6. pag. 22.
(b) *Lat. Aufst. pag. 44*
(c) *Primus igitur prodeat S. Gregorius. 7. Bellar contra Barclayum pag. 6*

[c] *Lego, & relego Roma
norum, &c.*

Lib. 6, c. 10
[d] *Bell. cōtra
Barclanum*

(e) *Primus
omnium Rom
Pont. Gregor.
7 Ec. Onuph
l. 4. de Car.
creat.*

*Res antea
secula inaudi-
ta.*

(f) *Hildebran.
primus specie
religionis An-
ticristi impo-
rū fundamen-
ta jecit. Auct.
lib. 7 p. 684.*

(a) *Gregorius
7 constantia-
nino. Ec.*

*Baron.
spalat. lib. 6
c. 7. n. 99*

(b) *Apud Wis-
tbring. dis-
cuss. p. 290.*

(c) *Magnam
semper fuisse
inter Impera-
tores, &c. A-
zor. part. 2
apud Wistbrig
p. 65.*

[d] *Exultio
spiritu, videtur
Ec. Baron.
Ec. ad Paul 5*

vaine, in betraying the Ecclesiastick libertie, and that this seventh Gregorie, did first awake to defend it.

The next prooffe is *Otho Frisingensis*, I read and read over againe (saith hee) the doings of the Emperours, but I finde none of them excommunicate or deprived of their Kingdome by the Pope, before Henrie the fourth. This *Bellarmino* (d) presseth to refute, but in vaine: For *Onuphrius* (e) as zealous for the Pope as hee, and a better antiquarie confirmeth it, *Gregorie* the seventh, the first of all the Popes, trusting to the forces of the Normanes, &c. Beside the custome of the Ancients contemning the authoritie of the Emperour, was so bold as to excommunicate *Cesar* himselfe, and deprive him of his Kingdome. A thing not heard of before that time. And where their best reason to proue the practise of it before *Hildebrands* time, is taken from some practise against *Arcadius*, *Anastasius*, and *Leo* Emperours. *Onuphrius* sheweth the vanitie of that alledgeance in calling them fables not to be respected. In like manner *Eberhardus*, as he is alledged by *Aventine*. (f) *Hildebrand* before an 170 yeares, was the first who layed the foundation of *Antichrists* Impyre under colour of Religion.

Baronius also confesseth as much, when hee prefaceth that contentioun: *Gregorie* (saith hee) began (a) a controversie with a constant mynde, (although hee knew all Christian Princes would bee his aiversaries) yet with a mightie Spirit that could not yeelde, hee enterprised a matter verie hard, and which could not bee compassed by humane power. If it was so hard a worke, (as he truely calleth it) then it was not ancient, for long practise would haue made it easie. *Lessius* (b) would make vs believe, that Kings and Emperours followed that doctrine without any doubting. But *Azorius* (c) contradicteth him, affirming, that there was ever a great controversie amongst Princes, and the Popes concerning their power in depriving King. So *Azorius* expoundeth the cause of *Baronius* difficultie, to bee the

the opposition of Princes. And *Baronius* confessed difficultie proveth the noveltie of the matter: Hee insinuateth also the same in his *Votum*, to *Paul* the fifth, against the *Venetians*, when (d) hee testifieth his say, because hee saw in *Peters* chaire another *Gregorie* the seventh, or *Alexander* the third, who were the chiefe defenders of Ecclesiasticke libertie.

But the contentioun it selfe will cleare the matter: for there is not in al the storie a more remarkable poynt, than this fearefull collision of these two powers, in *Henrie* the fourth, and *Hildebrand*. When they respected others in loue, they were comfortable to other, as in *Constantine* and *Sylvester*, *Maurice* and *Gregorie*, &c. But when they rubbed one other, both Churches and Policie smarted. They had sundrie other rubbes in former times; but never one like that. The Emperour thought that the question was no lesse, than the standing or ruine of the Empire, (a). And *Gregorie* thought lykewise of the standing, or ruine of the Church. The Emperour pleaded *Prescriptio* on, because from the dayes of *Charles* the great, vnder threescore Popes and moe, it was in vse: And *Necessitie* because by loosing the Investitures, hee would lose a great of the Impyre; for when *Charles* the great got that priviledge, the Pope and Prelats were poore: But thereafter both Kings and Emperours enriched the Church, because they had the investiture in their owne hands. Besides when Princes had investitures, scarcely could Prelates be kepted in subjection; but if they were put in the Popes hands, they would make many Enemies in the Impyre: so *Onaphrius* stateth the question.

But in the multitude of so many Historians affected to one of the parties, this much may bee gathered; That the Emperour beside his personall faults gave occasion to *Hildebrand*, to make some sturre (b). Hee abused the power of investiture, in passing by the voice of the Church, and giving

F

Prelacie

*Exulto Spiritu videns —
Indices collapsa libertatis.*

Contention of *Hildebrand* with the Emperour.

(a) Imperij enim velominus tollendi, etc. Onuph. vit. Gregor. 7

(b) Episcopus totius Germaniae in aula sua partem venales, partim predam expositas habuit. Calvin. Inst. l. 4. c. 10 n. 33.

*Plat. vita
Gregorr, 7.*

The questi-
on betwixt
them.

Adventine, l, 5

*Prelacies and Dignities to the unworthie, whom flatterie or
bryberie; or such by respects commended unto him. Hee gave
them as rewards for bygone service, or ingagements for ser-
vice to come. And at his Court, Church benefices were
either saleable, or exposed to prey. Heereof Hildebrand
tooke occasion to worke, that hee had long desired, hee
made a strong faction both of Church men, and Poli-
ticks against the Emperour, and draue him in that strait
to make such a foule agreement at *Canusium*, as no man
can patiently reade of, and thereafter put all *Europe* in
dissention and blood.*

*They diuided the truth, and each of them had both
right and wrong on his side: The Emperour had right to the
Investitures, but erred fouly in their abuse; and brought in
ignorant and fleshlie men, in the chiefe places of the
Church, who overthrew both Religion and State: The
Pope had iust cause to quarrell that abuse, but no right to
claime the investitures, and farre lesse to oppose seditious-
ly, and trode downe the Emperour. This was a conse-
quent of too large dotations: The Dotars were Patrons
of the Church rent, and some, abusing the Patronage,
did marre the spiritualitie of the entrie of the Pastours: So
the Benefice drew the office after it, and the Investiture
the Daughter of Donations bred this strife, and corrupt
entrie in some. But wise Princes haue made some pro-
vision against such corruption, in giving the Church her
place in election, and it is best when Church and Patrons
goe together. The mysterie of iniquitie was then com-
ming to rypenesse, and Sathan had provyded one to
hatch that egge of Antichrist, whose seedes were layed
in the Apostles times, and that ominous accident in
Rome of a Bird that layed an egge with a Serpent, was so ex-
pounded by many, that the Apostolicke Sea had hat-
ched the Cockatrice egge, and brought out a Serpent to
destroy the Impyre.*

Wec

Wee may passe the things imputed to him by his enemies: (a) As his fornication with *Mathildis*, the great vrger of Chastitie, to bee familiar with that Countesse, (lik *Cremensis* the Popes Legate, vrging Chastity in a Synode at London, was found at night in a Borthell) Or his impietie, in casting the Hostie in the fire: Or his Necromancie, whereof hee gaue a prooffe in that Response: That an vnjust King would bee killed that yeaere; hee tooke this to be *Henrie* the Emperour, but it fell on *Rudolph* the Vsurper. But even his friends (b) charge him with great sinnes: As his dissimulation, stirring up *Rudolph* in Germanie, while *Henrie* the Emperour was at Rome, fulfilling his injoyes and pennance. (c) His idolatrie in incalling the Apostles and blessed Virgine, and commanding them speedilie to execute his decree against the Emperour. (d)

V When hee saw that this made him odious to men; hee deuysed some courses to mitigate their hatred: Hee sent *Apologeticke Letters* to excuse him to all men, and pretended the zeale of God, in defending the liberties of his Church, which was nothing, but a fleshlie pride of his owne broyling Nature. Hee tooke the lesson from *Stephanns*, who sat a little before him in the Chaire, being a Brother of the house of *Lorraine*, and offended with the Emperour, for hurting of his House, hee tooke that Gentilitious enimitie into *Peters Chaire*, and made it *Peters quarrell*: And his Successours finding it there, followed it out as the cause of the Church: Even as they tooke in the Armes and Ensignes of their Families.

Next, he pretended great puritie and holinesse, and vrged the Chastitie of the Cleargie: This was a faire colour both to cover his too great homlinesse with the Countesse *Mathildis*, & to mak the world think that all was good that came from such an one; but it was a libertie proclaimed to Church men, for sundrie of them yeelded to want one wife, that they might meddle with many. Here-

(a) *Benno*
Cardinalis,
Sigibert Gem-
lari,
March. Paris.
Waltram.

(b) *Lambert*
Gerochus,
Binius,
Bavonius,
Platina.

(c) *Naucler*,
Generat. 37
Abbas, Stad,
Anno 1076

(d) *Platin*,
Gregor. 7
Aventin,
Platin.

(e) *Indultum*
est, vt Rom.
Pontif. &c.
Azor. part. 2
lib. 5, c. 43

*Valueret sex.
centas aure.*

*1 vent. 7
Nacler. Ge
nor. 36. 37
[a] Vbi Chris
tus operatus
est salutem in
medio terra.*

*Bin tom. 3.
part 2. col. 418
Baron. Anno
1095. n. 34*

*(b) Bin. Vbi
supra.
Baron. ibid.
n. 34. 51*

*Tyr. de bello
sacro. lib. 1.
c. 11. § 12
(c) Sub Eccle-
sia defensione.
§ c. Bar. 1095
n. 41. 50*

*(d) Item illud
pro omni pen-
nitentia reput-
etur. Concil.
Claramont.
Can. 2.*

*Tyrus lib. 1.
cap. 15
Binus vbi su-
pra. 416. 419.
683. 687.*

*(e) Pro stipen-
dis. § c. Bar.
1095. n. 41.*

*(f) Frustrum
eternae merce-
dis. § non dubi-
tat habituros.*

by Europe was filled with troubles, and the Sacraments ministred by married Priestes were trod vnder foote. This was to vrge and promoue the doctrine of diuels.

But his third and most politick deuyce was the holie warre, which iustlie may bee called, a *profaine warre*. Hee made faire pretexes to recover these places where Christ was borne: (a) And liued and wrought our salvation. And to make the matter more plausible, they fained that Petrus Eremita got a Letter from Heaven, (b) written by Iesus Christ, to stirre up Christians to that warre, though others are shamed of that fiction, and said; Hee got it by Reuelation.

The motives were as powerfull to a superstitious Age. They offered to all that would goe to that warre. First, *Securitie from all troubles under the Apostolicke protection*. Secondly, *Exemption from all pennence*. (b) Likewise the going to that warre shal be reputed for all Pennance. Third-
lie, *Remission of all their sinnes*. (c) For their wages who are in that warre, they shall receiue pardon of all their sinnes. (d) Lastlie, *Life eternall what ever their former life hath beene*. (e) This hee learned of Mahumet, who bade his followers defend his Religion by force, promising Paradise to good warriours, whether they were killed or not. (f)

In all this businesse of the *profaine holy warre*, they obtained their ends both over Church and Policie: Over the Church; they sought to establish their Monarchie over the Patriarkes of the East, as they had done in the West. Over the Policie; because they diuerted peoples mindes from prying in their tyrannie over Princes, and gaue them another matter of talking. They found an errand to send away the most wise and valorous Spirits, of whom they feared greatest opposition at home, as Gotofred the chiefe Counceller and commander of the Emperours Armies: That emptying the land of such spirits, they might securelie encroach on emptie Kingdomes. And all ranne to their maine purpose, to proue
their

their superiority over Princes, in that they vrged them to
 now a journey in Syria, and forced them to obey vnder
 the feare of excommunication: And so in this new de-
 vised fanſie of an holie warre vsurped an absolute domi-
 nion over their consciences and crownes.

At his death he repented the wickednesse of his course, as Si-
 gebert (a) and others testifieth; when hee was at the last
 gaspe, hee called to him a Cardinall whom hee loved much,
 and confessed to God _____ that hee had sinned greatly in his
 pastorall charge _____ and by Sathans instigation had stirred
 up hatred and wrath against mankind _____ And therefore
 sent the foresaid Confessor to the Emperour and Church to get
 pardon. Notwithstanding of this declaration, yet they
 denie that Repentance (b) saying, That Sigeberts lie of
 Gregories repentance, for persecuting of the Emperour, is eli-
 ded, *Comentum Sigeberti de penitentia Gregorij, de eo quod
 Henricum fuerit persecutus, eliditur*: And they affirme
 that hee dyed ratifying his former violence. This is the im-
 penitent & pertinacious humour of the Roman Church,
 they will neither repent themselves, nor let it be knowne
 that their predecessours repent their wickednesse; least
 they should grant the Pope may erre, and their Succes-
 sours bee forced to forsake the wickednesse of their An-
 cestours.

As they cannot shew vs a Practice before Hildebrand, so
 not any sanction of counsell before the Laterane, in Innocent
 the thirds time, Bellarmine calleth it *maximum & celebra-
 rimum consilium*, because it was all for the Popes Monar-
 chie: But that statute proues the novelty of vsurpation,
 for if it was a constant practice before, what needed it
 then a sanction: But the truth is, the practice was new,
 and craved a confirmation by a posterious sanction. A
 lawlesse practice craved a lawlesse order, first to doe, and
 then by law to confirme it as right; a direction which
 Machiavell giveth to his tyrant. That Councell ought

*Council, Laterane
 can. sub Inno-
 cent 3 apud
 Bin, 896*

[a] Sigibert
 Anno 1076.
 - Matth. Pa-
 ris. pag. 16
 [b] Baron.
 An. 1085, n. 24

*Matth. For-
 sum.*

Bellar. Apol.

to be called as well as the other ^{ANUSIAN} or a counsellor of Brigands wherein they were both judge and partie, to confirme their owne tyranie.

This was a fittetime to worke such wickednesse, because great darknesse had over whelmed the Church in those Ages. And their Cardinall (a) cryeth out on these times, Behold, an unhappie Age, wherein are no famous Writers, no Councils. And Sigebert expresselie, (b) This noveltie was not as yet risen in the World. And when Bardas had created Schooles in Constantinople, they could not finde so many learned men as to teach in them: And in a conference betweene the Greeke and the Romane Church, many things were done ignorantlie and confusedlie, because there was but one Interpreter, for all the Colloquutors. The Histories then writtē were full of visions, aparations of spirits, translations of Relicks, to tell that the Religion was dead in the living, when the living were seeking pietie and devotion from the dead.

Therefore this doctrine is justie called by the iudicious, (c) *Doctrina Hildebrandina*, an Hildebrandine doctrine, because Hildebrand was the perfecter of it: And though they would fetch it from former times, yet they say as much as wee, when they (d) call him the most keene defender of Ecclesiastick libertie. And Onuphrius (e) calleth him the onelie defender of all the Ecclesiasticke libertie. And when as a Dictator hee set downe his Dictam, as a platforme of that tyrannie, hee declared that it was his owne device.

Wee neede no more against them than Baronius (f) arguments in his long digression against the Monarchie of Sicile: From the weakenesse of the Charter, From the noveltie that it was unheard in the Church: That the Authoritie of the Apostolick See was pretended against it selfe: That there could not bee two Monarchs in the Church, because of a deformitie of that bodie: All those argu-

ments

(a) *Eree seculum infelix.*

Bellar. Chronol. ann 970

(b) *Hac novitas nondum in mundo emer-
serat.* Sigibert
ann 1088.

Baron. ann.
859.

Idem. 845:

(c) *K. James
Eliensis,
Cassub.
Spalato.*

(d) *Baron.
Martyrol.*

May 25.

(e) *Totius li-
bertatis defe-
sorem unicum*
Annor. Plat.
ad Gregor 7.
Vestian. de ofe
ped. cap. 17

(f) *Baron.
ann. 1097. n.
21. 28. 29. 30*

ments doe militate more for vs against the Popes Monarchie. But *Tertulian* his challenge is pertinent for vs. *Where is Religion & Where is Reverence due to the Auncients?* You haue everie way renounced them. You praise ever *Antiquitie*, and yet yee lye newlie. Whereby it is manifest while yee depart from your forefathers institutions, that yee doe keepe the things which ye. ought not, since yee keepe not the things which yee ought.

I close this point of the Noveltie of their Vsurpation, with (a) *Optatus Milevitanus*, as hee spake of the *Donatists* question: Yee say, it is leasome, wee say, it is not leasome, betweene your leasome and our no leasome, the mindes of people stagger, so say wee to the *Papists*. Yee say, the Popes may depose Kings, wee say, hee may not. Let Scripture bee Iudge betweene us as the onelie Testament of our Father, as that same *Optatus* speaketh: And ex abundanti, wee offer the challenge not for six hundreth yeares onelie as reverend Iewell did in *Dogmaticke* points, but for a thousands yeares. Ye haue neither *Dogmatical* positions, nor assassinate practices before *Hildebrands* time: Neither haue yee sanction of Councils before that *Laterane* Councell vnder *Innocent* the third. This is farre from true (b) *Antiquitie*, for that is true that is first: and that is first that is from the *Apostles*: And that *Martyre* (c) said right, *Christ is my Antiquitie*. But least they bee thrust from all notion of *Antiquitie*, wee shall grant them such as the Iesuite *Turselline* clames to the transporting of the *Virgines* Chamber from *Nazareth* to *Dalmatia*, and from thence to *Loretto*: Hee calleth that fablous miracle, an *annient faith*. And yet when hee cometh to the prooffe, hee findeth nothing of that transport in the first and thirtieenth hundreth yeares: Such *Antiquitie* is but *Noveltie*, We haue proved our proscription against this *Noveltie*, that *ab initio non fuit sic*, It was not so from the beginning. If *Panciroll* had medled with divine re-
marks

Tertul. Apolog. cap. 6.

(a) *Vos dicitis licet, &c. Optat Mileadvors. Parmenian. lib 3*

[b] *Illud veritas quod prius, &c. Tertul. advers. Marcion. lib. 4.*

[c] *Mibi antiquitas Iesus Christus Ignorant ad Philad*

[d] *Tam vetustam fidem, Tursell. hist. Lauret. prefat*

[e] *Ibid lib. 1. c. 2. & 6.*

markes, hee might haue put among his *Vetera deperdita* the *humble obedience* to Princes lately left off by Popes; and their *pronde Usurpation* over Princes among his *nova reperta*.

CHAP. XII.

Of the causes of this Usurpation.

[a] *Patuer*
fuisse veteres
imperatores,
Imperij no-
stri ordinis,
qui sibi tanto
cum dedecore
ora sublimi a
Papae sustinu-
runt. Iesuit a-
pud Goldast.
Replie.
1. Corrupti-
on in all e-
states.

IT is a matter of astonishment to judicious men, to consider either the *insolencie* of Popes in *affecting*; or the *weakenesse* of Princes in *suffering* such Usurpation; and some iesnites also haue protested no lesse, (a) that olde *Emperours and states of the Impyre were foolish, who suffered their mouths to bee wyped by Popes*: By this wondering they make a greater wonder to the world, because they maintaine and pursue that same quarrell, at whose iniquitie they wonder: But the reasons of it are these especiallie.

First: *an universall corruption in all Estates*, and euerie one winking at the sinnes of other: Princes preferred ignorant and wicked men to bee Popes and Prelates: And winked at the corruptions they brought in the Church, in *Doctrine worshippe and manners*: And Popes on the other hand winked at the grieuous sinnes of Princes: The Popes to make them strong against Princes gained their *Cleargie*, not onelie by pleading their *Immunitie* from Princes, but likewise giving them *Impunitie* for their scandalous liues: And the *Cleargie* finding that fleshlie libertie vnder the Popes, assisted them against *Authoritie*: So that when good Princes intended to reforme abuses in the Church, they found the faction of Pope and *Cleargy* so strong, that they could neither vindicate themselves, nor the Church from the tyrannie of the Pope. As Princes then were not tymoulic zealous of Gods glorie,

so he suffered Popes to tread their honour in the dust.

Next, *Sathans malice*, who seeing what good the spirituall and temporall powers wrought into man, and how their concord made a barre against him: Therefore he divyded them, and turned the pride of his suppost against the ordinance of God in Princes.

Thirdly, *the decaying estate of the Impire* offered occasion to the Pope, which hee greedily imbraced: It was then come to a great weaknesse, when *Rodolph of Suevia* was able to make a faction against the lawfull Emperour: And that small remainder was obnoxious to the Pope, by his pretended power over their entrie. Princes also were taken up with great and heavie warres, and had no tyme to thinke on the Church, or redresse it: And the Pope with his Cleargie on the other side turned these distractions in opportunities, to doe what they pleased. Besides the long, and farre absence of the Emperour from Rome, gave the Pope libertie to misguide all at his pleasure. For when the lik *Ambition* brak out, in *Michael the Patriark of Constantinople*, a little before *Hildebrands time*, the Greeke Emperour dwelling in *Constantinople*, did soone crush the egges of that vsurpation: But the Emperours abyding in *Germanie*, made the Pope a free working at Rome.

Fourthly, wee may finde some cause in the Romaine (a) temper, which was ever set for pride and domination, as *Augustine* marketh; that the lust of governing was in the whole people of Rome: And *Bernard* (b) more fully, *what is more knowne to the World, than the pride and partnesse of the Romaines? A Nation not acquaint with peace but with warre: A Nation fierce and intractable; that can not bee subiect, but where they can not resist.* And the Greeke Church objected ever to them, *supercilium Italicum*, the Italian, or Romaine pride: And the African counsell in *Augustines* tyme, *Typhum saculi*, fleshly and worldly ambition. They haue this temper from *Romulus*, and not

G

from

2. *Sathans malice,*

3. *Decay of the Impire,*

4. *The Romaine temper.*

(a) *Libido dominandi inerat vniuerso populo Romano. Aug. Ciuit. 1. 30.*

(b) *Quid tam notum saculis quam proterua via & fastus Romanorum? — Genui sunt a paci tumultui assueti — vsq; adeo subdi nescia nisi cum non valet resistere. Bernard de consid lib. 4*

from Christ, for a thousand yeares it ever vexed it selfe in affecting a Monarchie: But when a period was fixed to the Monarchie, that prieste remained, and changed only the obiect and ranne out first vpon a Kingdome or Hierarchie untill Hildebrands tyme; and thereafter ioynd both in one, in affecting an Hierarcho-Monarchie: You shall as soone twinne a Romaine and his life, as twinne him from his ambitious aspyring, and vsurping humour.

5. Superstitious respect of the Pope.

Fifthly, too great respect superstitiously given to the Pope: For hee had now sealed himselfe as God, in the house of God, and possessed the consciences of people by ignorance and superstition, so that all his words were as Oracles to them, and therefore as in Religion they thought he coul not erre, so in policie they thought all was right that he did; and to assise his most ambitious inroaching on Kings, was nothing lesse than to honour Christ himselfe. More over of these grounds, hee made himselfe a partie in the Impyre, by fostering factions amongst Princes, and while they weakened other, everie one of them depended on him; either for feare of hurt, or hope of gaine. Hee had also his Cloisters, Convents, and Chapters; as also many Garisons in the heart of Kingdomes, and his volant forces of preaching and begging Friers, who are now both succeeded, and exceeded by the Iesuits.

6 Vnequall policie in Church and Impyre.

Lastlie the great difference betweene the policies of Princes and Popes. In the Impire the government was ever raw and Greene, and as mortall as the person of the Emperour. Hee was not ever of one house, and when hee dyed, his counsell seemed to die also; his designs and proiects, with all the meanes, for prosecuting were buried with him: A new Emperour had a new Councell, and a new councell had new grounds to lay, new ends to intende, and new meanes to choose: Their witts were taken vp with the noveltie of the preferment of the Master, and the first occurrent difficulties, and got not libertie to pry in the

FOR PRINCES AND POPES.

51

the deepe of the Estate: so they were ever *Novices*, and *Strangers in arcanis imperij* and if any of them saw any thing therein, touching the Popes tyrannie, they durst not enter into that quarrell. wherein so many excellent Princes were overthrowne; but choosed by obsequie to provyde peace for themselves, and favour to their heires. But Poperie was *sweyed with a constant and standing counsell*, though an *Hildebrand*, and *Alexander* dyed, their intentions and designs dyed not, but that same end remained, and the platforme of their courses was followed out by their successor, in whom also their decessors lived. *All things mortall in the Impire but in a sort immortall in the government of Poperie* made the one to outreach the other, as farre as it did outlive it. A Pope might die, but his *consistorie* dyed not, nor the *mysterie of iniquitie*, nor the odd knacks of knaverie to performe it. Therefore hee is called a *Man*, the *Man of sinne* &c. not for vntie of number, but of mynde: A succession of Men of one intention, one course: Having one worke or mysterie in hand, whereof the *seedes* were in the Apostles tyme. It grew secretlie in following Ages: It was perfected in *Hildebrand* thereafter discovered by the Gospel, and decayeth till it bee destroyed.

Besides these reasons, two other things advanced this tyrannie: *Pretended holinesse*, as a specious colour, and *Excommunication* as a terrour. For *Holinesse*: the Popes gaue themselves out to the world, as *most holy*, and men counted so of them: whē they were holy indeed, they neither exacted adoration of princes, neither vsurped; but obeyed them: But being mostrously profaine they boast of holines & oppressed princes. There is nothing now but his Title *Sanctissimus*, *most holy*; & as thogh that *Superlatiue* were a *Diminutiue* of his worth, he must haue it in *abstracto*, *sanctitas*, *holinesse* it selfe. Men would thinke that hee claimed this name, in the proper notion of *infused*

Poperie a
constant plot.

1 Thess 2

Pretended
holinesse a
cause of the
Popes grea-
nesse.

and habituall holinesse in his person, as a speciall Grace of the holy Spirit: But their wicke Inesse doeth witness to against them, that they take it in another Nation, and expone it of a *comparative*, a *respective*, a *titular* and *putative* holinesse.

First, *A Comparative holinesse*: Because he is holie in respect of people: But this is both a *base clame*, for him that will bee called a *Vice god*, a *god on earth*, the head of the Church by whom she hath influence: And it is false also, because many Princes and people both, were holier than vsurping Popes as Bellarmine confesseth.

Secondlie, *A respective holinesse*: In respect of their Office, For there bee two sorts of gifts of the Spirit saith Becane? (a) One for salvation in true righteousness, and holynes: The other is given to helpe others to salvation and holinesse and this is common both to good and evill; and of this kind is that holinesse wee acknowledge in the Pope: And when Gardius objected to him, that some Popes were ignorant and flagitious, hee answereth that, (b) that did not stay the assistance of the holie Spirit in those things that was necessary to the Popes holines, because Balaam was a flagitious man & these workers of iniquitie, to whom Christ will say, I know you not, depart from me. This is true indeed, we hold him at his word, for it is a poore pleading, to sute no more holines for their Pope, than to Balaam or false prophets.

Thirdlie, *A titular holinesse*, given for a title, and made passant through long custome: (a) As the Emperours were called *Augusti*, from *Augustus*, and *Optimi* from *Traian*, though they were unfortunate and dissolute as *Nero*, *Heliogabalus*, and *Galien*, &c. So because some Popes were holie, that name passed as a Title to their Successours, without any respect of their personal qualification. This *Azorius* confesseth that it is an olde custome that the Pope be called most holie, and most blessed, &c. So he contenteth him with a custome.

Fourthlie

Bellar. Chro
nol. 126.

(a) Becan O
pus Tom. 3.
p. 500. Dupli
cia sunt dona
Sp. sancti —
ad secundum
genus pertinet
illud quod ag
noscimus in
Pontifice.

(b) Non im
pedis asisten
tiam & direc
tionem Spir.
sancti. Ibid.
Matth 7. 23
Antiqua est
consuetudo. ut
R. P. dicatur
sanctissimus,
& beatissi
mus Azor.
Moral. part.
2. lib. 5. c. 68.
col. 248.

Fourthlie, *A putative or presumed holinesse*, when men thinke him to be holie, though he be a monster indeede: So *Hildebrand* in his owne cause. (a) *If the Pope bee Canonically ordained undoubtles he is made holy by the merites of S. Peter.* And who can doubt said *Symmachus*, but hee is holy whom the toppe of so great dignitie extolleth. In whom if they lacke merites of thir owne, the merites furnished by their *Predecessours* will suffice. For this place either exalteth them who are excellent, or maketh them excellent who are exalted. Let the World judge whither they or wee put pillowes of securitie vnder mens head since they come so easilie to merite. But their Council of *Basile* is (b) more cleare, & giveth vs three sorts of this putative holinesse. The first is of his State that hee be reputed holie, so that holinesse is not referred to him, but to the estimation of people, as *honour is in honorante non in honorato*. The second holinesse is religious. The third is the holinesse of publicke Iustice. But the Pope as Pope is the highest degree of all these sorts, therefore hee may be called most holy, albeit he be of a wicked life, so long as he is not iudged to be so, but tolerate by the holy Church. This like their State-sanctitie or holinesse of their religious orders, which is contrair distinguished to true holines: (c) For a man may be true-lie perfect and not in a religious state, and in a religious state, but not perfect. I admitte their distinction, but why tye they Evangelicke perfection to that state, except they meane such a perfection as is their holinesse, and that is but a fanie? They mocke the *Imputation of Christs righteousness*, when the godlie applie it by Faith, Christ alloweth it, and the Father imputeth it: And yet they content themselves with a putative holinesse borrowed of man, and imputed by man: So in their Priests absolution of the penitents and in this their holinesse of Popes. (d)

It argueth an evill cause, in so great a clame, to bee

G

(a) Meritus be-
ats. Petrus in-
dubitanter
sanctus effici-
tur. Gregor. 7
distat 23
Sufficiunt qua
a loci decesso-
re praeferantur.
Gratian. di-
stinct. 40.

Non nos
(b) sufficit re-
putare San-
ctum Unde non
refertur san-
ctitas ad eum,
sed ad assima-
tionem subai-
torum Apud
Bin par. 4
column. 367

(c) Bellar. de
Monach. lib.
1. cap. 2.

(d) Em. Sa. As-
phors. T. 1. ab-
solu. 110

*Oratio nota
sanctitas do-
ctrine,
Bellar. de no-
ta Eccl. c. 18
Idem recog.
pag. 51.*

Change of
their name.

*Bar an. 344.
num. 1*

Romes holi-
nesse is pro-
fainnesse.

content with to base a portion: in the strife for a *Monarchie*, they *outrack* all the notions of the words that signifie power, *Supremacie*, &c. But in the clame of holinesse they decline the proper Notion and retrinches all to a *Titular* and *putative* senie. This maketh their *Patrone* when hee disputes his eight note of the Church, to wit holinesse, to shift it from persons, and applie it to doctrine. And in another place to craue no more respect to their Pope, than *Caiaphas* had, though hee was a false Priest and wicked, and such respect as *Iudas* had among the Disciples. This is a great change, that hee who thrusteth himselfe aboue Kings, yet among the Cleargie is content to bee ranked among *Caiaphas* and *Iudas*.

This their *notour wickednesse* seemeth to bee the secret cause of the change of their Name, whe they enter the *Pope-dome*. The most part beginneth at *Sergius* the second, who beeing ashamed of his name (*Swynes-mouth*) called himselfe *Sergius*. But *Baronius* ascribeth it to *Sergius* the third, who beeing first called *Peter*, would not retaine that name, for the reverence hee bare to *S. Peter*: But here is the mysterie, they haue no part of the holinesse of *S. Peter*. & therefore tak not his name: And moreover, among all who tooke other names, as of *Paul*, *Iohn* &c. yet never one tooke the name of *Peter*, albeit some had that name before their *Papalizing*, as *Innocent* the fourth, formerlie called *Petrus* of *Tarentasia*, and *Paul* the fift, formerlie called *Petrus Carafa*. This is not of humilitie, but of conviction of conscience, not taking his name to whom they are opposire.

So long as *Sancta Catholica* stood in the Creede, there was some holinesse amongst them, but since they thrust *Romana* on it, they haue lost holinesse: *Romane holinesse* is but by *Equivocation*, and in end resolves in monstrous profainnesse, for at Rome it is all one to bee called a Christian, as in other places to bee called an Ass. The head of
their

their Church may be a Monster & to be a member of that Church, faith & inward vertue is not required, but onelie a Subiection to the Pope: (a) So their Church in the head & members are by Equivocation, their holines by Equivocation, & all of them in the Church, but *secundum apparentiam exteriorem & putativè*: Campian needed not to boalt vs, *ad Ecclesiam nomen vestis expalluit*. (b) As though it wereto vs as Gorgons head, to make vs astonished, but if they haue any remnant ingenuitie, they should bee ashamed of their excrementitious Church, for they craue none other place for it, but as haire, and nailes, and euill humours in the bodie. (c) and their excommunication is not a curse, but a blessing, to bee separate from such a Synagogue. All heere agree, such an head, such members: And this was the fruite of their Monarchie; when the Romanes wanted Carthage, and other emulous Republickes. they ranne head-long to all vices, & *stantibus manibus mores ruebāt*, while their wals stood strong, their liues were dissolute. So when the Popes had trod downe all competitours, they loosed themselves to all profaineffe.

Heerein they seeme to walke in an euill Conscience, both in plunging ignorant men, and flattering the Pope. They plunge the ignorant, while they affirme, that the salvation of all Christians dependeth on the holinesse, vertue, and example of the Popes. (d) And Saliannus an Iesuite writting to Paul the fit, saith, *Ut per unum te & in communione tantum tua, vis omnis, ac vigor gratiarum & sanctuatis in omnia membra diffundatur*. That Christ hath thee for his Visar, and as the necke, vnder such an Head, that by thee alone, and in thy communion onelie, all power and vigour of grace and holinesse may be diffused through all the members of his most sacred bodie. (e) And to this same sense Bellarmine affirmeth, that no man (although hee would) can bee subiect to Christ, and communicate with the

(a) *Non requiritur illam internam virtutem sed tantum externam professionem* Eſc Bellar de Eccles. milit. lib 3, cap. 2
(b) *Campian. Rat. 3.*
(c) *Nostra defunctia comprehendit capillos, ungues, malos humores, Bel ubi supra. Civit. 1. 33*
(d) *In eorum sanctitate salutem omnium Christianorum posita est. Vescan de oscul. ped Pont. p. 153.*
Sal. Tom 2. Anal. Eccles Epist. dedicat ad Paul. 3
(e) *Neminem possit etiam si velit subesse Christo — qui non subest pontifici, Eſc Bel. ubi supra, cap. 5.*

[a] *Vnam
sanctam.
De Eccles 3. 9*

*Bec, Mann, 1
4*

(b) *Oculos nos
eruditos habemus.
l. c ult.*

(c) *Tibi non
parco, ut parcat Deus*

*Bernard. Con
sid. lib 4.*

(d) *Hac Varro non credidit, &c Aug.
Civ. 18. 10*

(e) *Oruphrus
in vita Pauli
4.*

(f) *Archigallus ille sanctissimus. Tertul.
Apol. 25.*

*Mater magna
sacris suis non
magnitudine
numinis, sed
crimibus. Aug.
Civ. lib. 5 cap. 26.*

the heavenlie Church, except hee bee subiect to the Pope. (a) this is more than Boniface his extravagant, for that did onely tyemen to bee subiect to the Pope, but this bindeth Christ also that hee cannot communicate his Grace, but by the Popes Mediation. And in a word, an exalting of the Pope aboue God and man. But since hee sayeth, that Christ the Head of the Church, is *sanctus sanctorum*, I demand what necessitie hath hee of the Mediation of an vsurping Pope, who is *profanus profanorum*. But Becane is more circumspect, than *Salianus* and *Bellermeine*, while hee draweth the influence of that Head no further, than the externall government.

Their flatterie of the Pope is cleare, for they know his wickednesse should bee abhorred, and yet they will defend it: And *Canus* (b) (otherwise modest) will tell us that they haue learned eyes, and cover the Popes faults as *Shem* and *Cham* did *Noahs* nakednesse: But that is impudencie and not modestie: For *Noahs* nakednesse came of infirmitie, and was private within the Tent, but the Popes wickednesse is affected, and scandalouslie open to the World: It were good for the Pope and them both to vse *Bernards* libertie, in not sparing the Pope but telling him his faults freely, that God might spare him; but heerein they are more like *Varro* (d) who dissembled the vallanies of the gods, lest he should beleue thinges unseemelie to them.

But if they must bee called holy, let them haue it, in that sense, as *Paul* the fourth called *sanctissimum officium inquisitionis*, most holy office of the inquisition (e). Or as *Tertullian* (f) icornefully calleth *Archigallus* *Cybelis* Priest *sanctissimus*, whose service was so abhominable, that reason was ashamed to expresse it. because that goddesse was great not in the greatnesse of goodnesse, but of wickednesse. Or shall wee say, that they make that title *sanctissimus*, to signifie contrare things, both most holy, and most profaine, as the

as the Hebrew *Kadosh* is holy, and *Kadesh* is *seorum masculinum*: All holds in the Pope, save only that contrarie significations in the Hebrew are of diverse things, but heere both agree in him, the good notion putatively, but the ill both really and properly.

They might haue lurked long vnder this ambiguitie, had not their Analist (a) discovered all; for where as others haue made reall profainesse, and titular holinesse compatible in the Pope; he hath set them as two extremes and contraries, and ascribed true holinesse to *Dunstane*, and profainesse to the Pope; to tell that holinesse is more to be found in others than in Popes, yea that Popes compared to them are but Monsters.

To close this point, their holinesse is the Court holines of Rome, which (as Bernard (b) speaketh) giveth all to honour, but nothing to holinesse; and so they fall vnder his just censure in another place: That it is (c) a monstrous thing, to see in one the highest degree of the Church, and lowdest life. And I would advise them to follow Ambrose (d) direction, to shew what they are rather by action than profession, that their Name agree with their life, and their life answer to their Name, least it bee a vaine name, and an odious cryme: Least it bee an high honour, and a deformed life; least it bee a diuine profession, and an unlawfull action, — because as there is nothing more excellent than a good Bishop, so there is nothing more miserable than a scandalous Bishop; for great sublimitie should haue great circumspectnesse. Let him reade his dittay and doome from Aponius: If bee neither liue holily, nor teach right, bee shall drinke the bitter fruits of his wickednesse: And I must say of his Church with Bernard, O miserable Church committed to such a Paranymphe; and with Cardinal Aliaco, It is lamentable when the Church of God is come to this estate, that it is not worthie to bee ruled, but by reprobates.

The second furtherance of their tyrannie was excommunicatio

H

of

(a) *Vidisti duo extrema Episcopum sanctissimum, & pontificem perditissimum Baron, an. 960. num. 7.*

(b) *Totum honori, nihil sanctitati datur. Bernard, confid. lib. 4.*

(c) *Monstruosa res gradus summus, & animus infimus Eccl. lib. 1.2*

(d) *Nomen congruat actioni, &c. Ambrosius de dign. sacerdot. c. 3.*

Aponius in Canonicis, lib. 1

O miseranda Ecclesia talis creditur paranymphe.

Bernard, Confid. 3.

Aliaco, de reformatione.

Excommu-
nication the
terrible mo-
tive of their
greatnesse.

Azorius,

*Oratio. inge-
nua ad Regem
Christianiss,*

*Revel. 13.11
Platin,
Aventin,*

of Princes: It had a shew to cut them off from the Church; but was more terrible by the consequence in loosing people from their obedience. The olde Romaines were not so cruell, for when their Lawes of twelve tables appointed punishment to everie cryme, yet to impietie they appointed none, but referred the guiltie to the revenge of the Gods: The greatest force it had, was from Princes themselves: For as everie one was ambitious, or greedie of his neighbours Kingdome, hee sought no more but to bee an executioner of the Popes curse, for so hee found a title to the Kingdome, that was exposed to prey, and to conquer it by the Subiects, who were readie either to forsake their native Lord, or take armes against him: As the Subiects of Navarre beyond the Pyrenes, at the excommunication of Iulius the second, deserted their native King, and tooke them to the King of Castile. So Princes for their private ends gaue strength to that blow of excommunication, and made it a matter of ruine to them all. This was his policie to beare downe Kings, by yoking them by the eares, and making them breake one another. Hee overthrew them whom hee hated; and ingaged the other who was his instrument, to himselfe for the benefite of an ill conquered Kingdome. Heere were both craft and crueltie: they not only stirred vp other Kings against the excommunicate King, but also his owne Subiects, who should haue beene his guard: They possessed their superstitious credulitie, to make them thinke him execrable, and that it was good service to GOD to cutte him off. Heerein the Pope proved a Monster, in blowing at once both hose and cold: cursing good Kings; and with an Apostolicke benediction, conferring their Kingdome on some other King: This is to haue the hornes of the Lambe, but to speake like the Dragon. Thus Hildebrand verifieth what was said of him: That hee was terrore potius quam Religione magnus. Great by terrour rather than Pietie

Th

The third part of the Treatise, concerning *their crooked courses* to uphold this Vsurpation.

CHAP. XIII.

And first of their Professions institute to defend it.

FOR upholding their Vsurpation they vse foure speciall things: First *Professions* for defending it. Secondlie, *Re crimination*, charging vs with their owne crimes, Thirdlie, *Tergiversation*, in contesting. Fourthlie, *Indification* of Kings. For the first, Sathan knew this Monster could not subsist alone, and that truth could never countenance error; therefore as hee begot it on mans fleshlie wisdom, hee sette that same wisdom to foster it when it was brought forth; and so according to the severall times, made that Antichristian Church to erect such professions as could best maintaine it. These are *Schoole-men*, *Canonists*, *Casuits*: The *Hypocrisie of Orders*: And lastlie the *Iesuits*.

The first are *Schoole-men*, a sort of *Theologues slavishlie addicted to the Pope*: For after that darknesse had covered the Church, and a new light of learning seemed to breake vp, it was worse than the former darknesse, as *Error and Heresie are worse than simple ignorance* or a man after long sickness changed from a light fever to a frensie. It is true, they haue some good things, as *distinct Notions; exact distinctions* and words though rude, yet verie significant; but it is as sure they spilt Divinitie, and turned it in Philosophie; and like *Nadab and Abihu brought unquoth fire in the Sanctuarie*. In divine thinges they disdained either to thinke or speake with Scripture (a) and made their mouth consecrate to the Gospell, to sound nothing but *Averroes, and Aristotle*, as *Erasmus* wiselie marketh.

1. Schoolemen,

(a) *Os consecratum est Evangelio, & nihil crepat nisi Averroem, vel Aristoteli*
Erasm Annor
1. Tim. 1

(b) Plerique
ab Aristotele
non aliter pen-
dent atque ab
oraculo. Ca-
nus l. 10. c. 5.

Erasm. vbi
supra.

(c) Verum est
vnum, falsum
vero multifi-
dum Nazian.

(d) Non sine
manifesta su-
spicione adu-
lationis. Eras.
vbi supra.

[e] Iam vero
de Rom. Pont.
potestate &c.
Eras vbi supra
Bellar. contra
Barclaiū p. 27

(f) Hominem
acerrimum op-
pressum fuisse
sua civitatis
consuetudine,
ac legibus.
Civit. l. 6. c. 2

marketh. And *Canus* (b) followeth his steppes. *Mari* now depend on *Aristotle* no lesse, than on a divine Oracle — And we have heard of some Italians, who spend as much time on *Aristotle* and *Averroes*, as others doe on *Scriptures*, and trust them as much as the *Apostles* and *Evangelists*. They inquired all things curiously, and determined boldly, affecting more to close with the *Philosophers* words than with *Christ*, and that with endlesse iangling: For *quo plus est eiusmodi questionum, hoc plus etiam subscaturit* — *Etiam si milles mille millia produxeris. I* he more *petit* questions they made, the more questions ever grew, whereof though a thousand times a thousand thousand were determined yet more were behind. They made Divinitie like cornered Spectacles, through which one thing seemeth to be fourtie or thirtie according to the number of the corners, so that a man putting his hand to take vp that one thing, knew not how to finde it among so many species. So the truth that is in everie thing, but one indivisible point was lost amongst so manie Questions. (d) Their maine end was to hold vp the Pope in his tyrannie, and that by base flatterie (e) They disputed more of his power, than of the power of God; and questioned, if hee had a two-fold power, and if hee might abrogate that which was decreed by the *Apostles*: If hee might coyne a new Article of faith. If hee had a greater power than *Peter*, or equall. If he might command the *Angels*. (f) &c. The Pope was their god, the current opinions of the time was their rule: And naturall reason and Philosophie was their grounds. Hee had them at hand, to turne his fact into a right, and to determine all questions in his favour: And these seventie Divines reckoned out by *Bellarmino*, were all of that sort, and defenders of this Vsurpation. Wee may say of them all, as *Augustine* did of *Verro*, that these quicke and skilful men were oppressed by the custome and Lawes of their owne Citie, in so far as being preoccupied by an evill time, they went the way of

the common error, and though they would father their fashion on *Augustines* disputes, speciallie against the *Priscillianists*, yet it is nothing like: For every where hee presseth Scripture: But they disdain it as triviall, and delight rather to say, *At contra Philosophus*, than *contra Christus*.

They were not all alike, but time brought out three distinct Classes of Schoole-men: The first like *Lombard* had some Scripture: The second had lesse Scripture, and more Philosophie: The third was worst, that neglected Scripture, and had nothing but a masse of Philosophie and humane subtilities; They could not haue sound Divinitie who (as *Possevine* witnesseth of *Marius Victorinus*) were whollie taken up in profaine learning, and ignorant of Scriptures: And if any of them ioyned knowledge with affection, and turned Theorie to Pietie, as *Bonaventura* did he was contemned of the rest, albeit *Gersome*, *Trithemius*, and others call him a most compleete Divine. But notwithstanding these differences, they went all one way to maintaine the Popes tyrannie. The most of their businesse was as *Constantine* speaketh of *Arius inanis dissoluti otij certatio*. The vaine iangling of dissolute idlenesse. But all their worke is the building of *Babel*; they hurt Rome more in their doctrine, than they helpe their government, for scarcely is there any point controverted, wherein they plead not for vs.

The second sort of defenders are *Canonists*, and these more shamelesse flatterers of the Pope than Schoolemen: They made Lawes of their owne, and wrested all to the wrong end: As a Tyrant when he hath oppressed a Kingdome, abrogateth the auncient lawes, and makes lawes for his owne behoue to approue his tyrannie, and secure his possession, (a) So did the Pope by his Canon Law: they gaue it a proud name, as though it were a ruling Law: Their Catholicke faith is Romane heresie, and their Ca-

Possevin Apparatus, C. Mar Victor.
Possevin, Ibid.
Bonaventura.

Rin. Tom. 1.
pag. 239.

2 Canonists.

[b] *Machiavel*, Princeps.
cap. 6.

(a) *Libris Iuris Pont. diligentius intuentibus, facile apparebit eos ad quandam imitationem, &c. Lancel. Inst. Aur. Can. proem.*

(b) *Baron an. 865, n. 4. 5. 6*

[c] *Francis. Peg. disp. de aut. extra.*

(d) *Constit. Pontif. edit. a Petro Math.*

Radin. de gest. Fred.

3 *Casuits,*

non Law a Romane rule. So long as they lived Ecclesiasticklie, Gods word sufficed them for a rule of Faith and manners, and the Canons of Councils for government: But when they turned Monarchs, they would haue Traditions and Schoole-divinitie for a rule of Faith, and a Canon Law for Government, So Lancelotus (a) confesseth, That it is made to the imitation of the civill Law; for as the one dependeth on the authoritie of the Emperour, so the other on the authoritie of the Pope. Few things they haue from Scripture, moe from Fathers, and more yet from Councils, but most of all from the Popes owne Letters.

After many compylers, as Cresconius, Isidore, Hincmarus, Ivo, Burchardus, and others whereof their Analist (b) writteth at length. Gratian put foorth his Decretum; thereafter came the Decretals farre worse for these wings put to his Decretum, caried them downward to an earthlie Monarchie. But the Clementines, are cruell, and the Extravagants are extravagant indeede, and lay the grounds and processe of a bloodie inquisition. (c) And lastlie, the seventh of the Decretals (d) is worst of all. Gracians Decreit, pointed at his Monarchie as a thing that must bee: The Decritalls vrge it as a thing must bee: But this last setteth it out with an absolute power. But what ever their Lawes beare in their sense; they can turne and expone all to the Popes behoue. Even as Martinus the Iurist, who for to please Fridericke the Emperour, declared that by Law, all the goods of the Insubrians pertained to him in propertie, and therefore got his palfrey. So the Canonists expone all Lawes for the Popes end, and put all vnder his foote, and so they get Benefices. They follow the Schoole-men in their confusion, and their resolutions agree as well as Clockes in a Citie.

The third sort of defenders are Casuists: Conscience is the most authoritativ power and act in man, and therefore must bee taken in for their defence. The Pope saw that

mens

mens *minds* might bee possessed with schoole-divinitie, and with the Canonists in the outward iudicatory; there lacked onelie the captivating of their *Consciences in foro interiori*; therefore the *Casuits* were erected. They run the same way with their Brethré to maintaine the popes usurpation, but with a more presse straine, giving him power to bind & loose in Heaven, Earth, & Purgatorie what hee will: They make people so plyable by superstitious credulitie, that what hee bindeth or looseth, biddeth or forbiddeth, &c. All floweth from a plenitude of power, and is ratified of God in Heaven. They abuse the name of *Conscience* in their profession, yet they racke Conscience more than direct it, and a man after reading shall come more perplexed from them, than when hee began.

In all their large Volumes (wherein as Sheepe they follow the beaten rodde of the current opinion) there is little that *smelleth of Conscience*, or that serveth to keepe it, but rather to destroy it: And for instance; if wee looke to their cases and resolutions on the *fift and sixt Commands*, they are like *Draco*s Lawes, and on the *seventh Command* they are more vile than *Arrius Thalia*, or *Sotades filthie poesie*, (a) & seeme rather to bee written by *Sannio* or *Messalina* in the Borthell, than by Christian Divines vnder the vow of Chastitie. (b) It is a wonder how either they had heartes to thinke, or mouthes to speake such villanies. But their maine drift is to holde vp the Popes tyrrannie in absolute power of iudging, dispensing, absolving, reserved cases, &c. and to set his Throne vpon the consciences of men.

Fourthlie, because people are not aye capable of the subtilties of these three squadrons of defendents, but craue some visible thing, therefore the *ingling of the last orders*, was brought in, speciallie of *Franciscus Hypocrisie*, & *Dominicus crueltie*, who lik *Pandarus* and *Bitias* at the Port of *Aeneas Towne*, held vp the tottering Laterane Church,

Summa Angelica.

Summa summarum.

Toler. Instru. Sacer. Vivald, Candel.

Sagri casus Consc.

(a) *Malven, de Antichristo lib. 1. cap. 12.*

[b] *Caiet, de Delect. morosa. Gerson, de mollitia.*

Casuit. Tit. de debito conjugali.

4 Religious orders.

*Nostro hoc fa-
culo tam mul-
ta sunt religi-
ones à Pontifi-
cibus confirma-
ta, &c. Can.
lib. 5. c. 5. fine.*

5. Iesuits.

*(a) Thuan.
hist. lib. 110
Hafenmull.
hist. Iesuitic.
Arnolds orat.
Iesuit.
Lubin. prafat.
ad Philippen.*

Church. Hee enriched them by spoyling the *secular* Cleargie of Tithes, to make them a counterpoise to the Cleargie, and as Garisons intertained by Princes against them, selues: Their Hypocrisie served much to luster his wickednesse, for what could the world but thinke all was good stuffe vnder so glistring colours. They gaue out their Monasteries as as many Armies to fight against Sathan, and by their merits and supererogation to helpe men to heaven: But in effect they were the Popes spies and Garisons. First to eate vp Kingdomes, and then to hold them in his obedience. This their politicks doe, But the wiser sort thought, this folie and hurtfull to their state: So *Canus* saith in their name: *In this our Age, there are so many Religions confirmed by Popes, that who ever would defend them as profitable, or necessar to the Church: Hee may iustlie bee convicted of imprudence, if not of foolishnesse.*

Lattlie, the latter times hath drawn them on their deepest devyces: *Valdensis, Wickliffe, Hus. &c.* gaue them great blowes, and their former provision, sufficed to make some defence; but *Luther* and *Calvine* came with the great ordinance; and haue battered their Walls, therefore they tooke them to a new sort of Souldiers: These are their *Triarii* or Souldiers of trust. The *Iesuits* (a) *Ignatius Schoolers*; who like another *Atlas* putteth their shoulders vnder staggering Rome. They are the last order, but the worst, and haue extracted from the rest all that may compleate them for this great service. They haue borrowed subtiltie from the Schoole-men, Impudencie from the Canonists, a canterized Conscience from the *Casuits*, Hypocrisie from the *Franciscans*, crueltie from the *Dominicans*, And because these are not sufficient to perfect them, they haue taken from the *Mahumetanes* *Assasinsme*, to kill and destroy Princes. The Romans affrayed of *Porfenna*, sent out *scevola* either to kill him or boast

or boast him to p. ace: So the Popes fearing the power of Princes, houndeth out Iesuits, either to cut them off, or make them plyable to his tyrannie.

This order perfecteth his tyrannie, for after *Hildebrand*, they held the n with *excommunication*, *deposition*, &c. But since the Iesuits arose, there are moe *Princes stobbed*, than in sex ages before; and all these Warres in *Europe*, since their rysing, and this fearefull combustion these last twelue ycares, are of their plotting. Their hand is most about Princes, and States, and make their *Crownes*, *liberties*, and *lynes problematicke*: They lay them at the stake at their pleasure; and being impatient of their life, doe consult *Sathan* about their death, as *Cotton* did of *Henrie* the fourth. Such consulting *Tertullian* called *diuelish* in the *Pagans*, *Magos consultat de capite Caesaris*. Their fourth vow (a) proper to them alone, pro- veth them to bee the Popes *Devotists*, as *Mutius*, *Curtius*, & the two *Decy* offered themselves for their country; so haue they bound themselves to doe, and suffer all for the Popes Grandure. This *Gregorie* the thirteenth observed, when reading the Iesuits Annals, and seeing what paines they tooke, cryed out, *I haue so many thousand Clerkes; and yet the Iesuits overcome them all, in stablishing our Kingdome; therefore they are worthie to bee entertained aboue the rest*: Heerevpon hee augmented their priviledges, and exalted them to hold vp the Popes dignitie: And the Iesuites in their Apologie against the *Bohemians* declare, *se velle totum orbem Rom. Pont. subycere*, that they would subdue all the world to the Pope.

And least *Ignatius* Souldiours bee not sufficient to keepe such a breach, *Philippus Nerius* (whether of emulation like *Themistocles* burning for *Miltiades* victorie, or of a blind zeale) did institute his congregatio *Oratorij*, that hath brought out vnto vs most rigid zelots: Of this sort was *Baronius*, the two *Boxij*, &c. They are more

Tertul. Apol.
35.

(a) *Ignat. E.*
pist. ad Lus-
itanos.

Tot sunt mihi
millia Cleri-
corum, sed so-
li Iesuisti om-
nes superant,
&c. Lucij.
hist. Iesuit p.
144.

Laur. Aus-
triac. p. 49
Antonius Gal-
lon, de Vita-
Philsp. Nerij
pag. 200.

*Gul. Barclai-
us contra Bel.
cap. 13.*

*(a) Non au-
diunt Principi-
pes seculares,
neque Imperato-
res, Salmer.
tom. 6. Tra-
ctat. 23.*

*(b) Societati
haeretici suis
appingunt scel-
lera, Scriban.
Amphisheat.
lib. 1. c. 10*

*(c) Omnes Gal-
lia calamita-
tes, &c. Ri-
cheomus Expost.
Apol. cap. 26*

*(d) Lutheri,
atque Calvi-
ni disciplina
sua pte natura
ad scelus ara-
mat atq; im-
pellit.*

myld in cariage than the Iesuits; but more peremptorie (if more can be) in maintaining the Popes power. They condemne the moderation of their owne Complices, and count them Hereticks, and profaine Politicks, who mitigate any thing; sometyms these distinctions of *Iuris divini, & humani*, directly and indirectly, &c. had some vse, but now they haue casten them over the barre, and propone their teners in broad termes of a power divine in originall, direct in vse, and absolute in kind. It is like that Ignatius & Nereus Schollers, are stryving who shall most indeere the Pope to themselves by their service; and sure it is, that Sixtus the fift was more pleased with the Nercans, than with the Iesuits, as shall bee seene heereafter. All these are but fleshlie subsidies to maintaine an earthlie Monarchie, and doerather procure, and hasten its ruine, than hold it vp.

CHAP. XIII.

Of their second Coverture:

RECRIMINATION.

THeir second Coverture of this Tyrannie, is *Recrimination*: They charge us with their doctrine, and treasonable practises; and lyke the old Pagans, *crimina sua nobis obijciunt*, as said Tertul. Apol. Salmeron (a) hath it summarlie, that wee obey not secular Princes and Emperours: And Scribanus (b) The Calvinists (sayeth hee) layeth over their owne wickednesse upon the Iesuits, for all the troubles of France are to bee ascryved to them. But Richceomus (c) the Iesuite most fullie, that all the calamities of France are brought in by the pestiferous doctrine of the Protestants: And that the doctrine of Luther and Calvine ar-

meth

meth men, and powſeth them to wickedneſſe and treaſon: And Iefuite (d) Fiſher is ſo bold, as to attreſt King James of happie memorie, That their doctrine was not ſo preiudiciall to Princes, as the opinion of moſt of the Calviniſts. This is their calumnious diſpoſition, whercof they gaue a prooſe at the Maſſacre of Paris: when vnder colour to make a perfect peace, they drew in the chiefe Proteſtants to Paris, and murdered them treacherouſlie: They diſpatched letters to forraine Princes, bearing. that the Proteſtants had conſpyred againſt the King; and what hee did, was done vpon his owne defence. But they were ſoone aſhamed of that colour, and diſpatched a Poſt to the Pope, to feede him with the newes of that crueltie; and his gratulation in the Conſiſtorie telleth who were the Authors. Thuan relateth, and abhorreth both this calumnious dealing, and the Maſſacre it ſelfe: And the Cardinal of Lorraine confeſſeth, that the King had other crymes premeditate, to make the Hugonets cauſe abhominable. But wee ſay to them, as Iacob did to Laban, ſearch our ſtuffe, even all the doctrine of the reformed Church; and ſhew what poſitions or practiſe they finde like their bloodie doctrine. Some Humaniſts and Poets, or others, haue ſpoken ſome things, that may bee ſo throwne; but it was in the Hypotheſe of ſome particular abuſe, and not the doctrine of our Church. But the killing of Kings amongſt them is diſputed, determined, and put in execution: And when a reaſonable plotte was ready, their Iefuits and Friers vented in the Pulpiſ bloodie Sermons, both to incourage the miſcreants who attempted treaſon, and to moleſt the myndes of people about parricide: And Ravioliacke beeing poſed what moved him to his parricide, answered, The preachings of the Iefuits and Friers againſt the King.

Beſide their expreſſe Tenets of that doctrine, they haue alſo ſome other points to maintaine it (for no great

Thuan. Hiſt.

Oratio Sixti
Antifixus.

Rex alia ha-
buit crimina
premeditata,
Eſc. Cardinal
Lothar. apud
Goldaſt. polm.
pag. 1139.
Genef. 31. 32

Thuan. Con-
tinuat.

1. Auricular
confession.2. Equivo-
cation.3. Seale of
confession.

Malder. de si-
gillo. c. 2
(a) Maldonat.
summ. pag.
310. 317.
Casaub. Epist.
ad Front. Duc.

Tert. Apol.
Civ. 2. 22

heresie can bee alone) but hath a brotherhood with moe hereticall points, which haue a concatenation to maintaine each other: So this point of killing Kings hath auricular confession: The seale of confession: and Equivocation to defend it. Auricular confession is a secret and sure way for consulting with a Priest or Iesuit, vpon the matter of Treason, and to presse his Conscience with a necessitie to doe it.

The pretended seale of confession maketh the Traitor bold to reveale himselfe to his Confessor, because of secrecie: It secureth also the Confessor, that though he be privie to Treason, yet hee shall not be punished, because hee must not breake the seale of confession. This is a maine point of that mystrie wherein though they differ among themselves (as Panormitane calling it, but *Iuris Ecclesiastici*, & *Malderus*, *Iuris divini*) yet all of them agree in this: That neither the Pope, nor Church may cause the Priest to reveale it: (a) No not though the world should perish, as *Binet* the Iesuite affirmed to *Casaubone*. And another Iesuite being privie to *Ravilliack*'s treason testified, that God had given him such a gift, that so soone as hee heard of any treasonable matter in confession, hee forgot both the persons and purpose. *Tertulians* speach of the heathen Altars fitteth them, *inter aras lenocini tractari*: But wee may adde that they treat not onelie of filthynesse, but also Treason, so that *S. Augustines* speach is likewise true, that men *discedunt peiores ab eorum sacris*, they depart worse from their Sacraments, than they came to them. So their Sacrament of penance is a Machiavilian devyce, to plotte practise, and keepe treason secret, in a libertie of consultation by auricular confession, in pressing their conscience with the equitie of the fact, and incouraging them to doe it vnder opinion of satisfaction and merite. France had a proove of this vnder *Henrie the third*: The Iesuits in their confessions, urged men to ioyne them to the League against

against their King, and refused absolution to such as they found stedfast in loyalty to him: And as their owne Authour sayes, Two hundreth Iesuites did more hurt in few moneths, than an hundreth thousand men could doe: And they caused such as they absolved to sweare, that they would neither acknowledge Henrie the third, nor his Successour forlawfull Kings. And then all must bee confirmed by taking their Eucharist. (a) So they abuse their sacraments: Pennance serveth to plotte treason and practise it securelie, and the Eucharist to harden them in that wickednesse. (b)

Equivocation is a shelter for the traiterous complices that hee shall not reveale them, but illude the Iudge by Ambiguities and mentall reservation: So (c) Tolet affirmeth that the guiltie Person may use Equivocation, and say, that hee had not complices, albeit hee had them—— And hee must be wylie to speake according to his owne intention, as to say, I did it not (understanding with himselfe, in the prison) and I had not complices in other crimes or such like. This is a point most defended by the Iesuites, and that to serue their turne for parricide, as their Barnesius (d) proues in his large Booke which hee hath written, fathring Equivocation upon the Iesuits as their proper Arte. And some others confesse, that it is the Arte of our Iesuits to deceine Magistrats in their Oathes. (e) *Ars est nostrorum Iesuitarum ut in iuramentis suis Magistratibus illudent*: Seeing therefore the reformed Churches hath no such Doctrine as Equivocation, auricular confession with the seale of it (which are the masks of King-killing) their Recrimination is calumnious.

Their practise also proveth this, in that fanaticke demonstration of some whom they either finde or make for such a mischief. If they finde one ladened with grievous sinnes, that craveth great penall Iniunctions, or Melancholicke in complexion, or hardened in a blind resolvednesse

*Oratio vera
Girgenus,*

(a) *Lud. Lucij
hist Iesuit p
368.*

(b) *Casaub.
ad Front. 117
130 & 136
4 Equivo-
cation.*

(c) *Licet ei uti
equivocatione
dicendo non fe-
ci & ipse non
habuisse com-
plices, &c.
Tolet. de In-
stru. Sacerd.
l. 5 c. 58 n. 7*

(d) *Barnes.
toto lib. de a-
quivocatione.*

(e) *Sacerd Vis-
bicen. Epist. ad
Catholic.*

(a) Goldast.
 Repl. c. 1.
 ex Tyrio &
 Paul. Venet.
 Princeps c. 10
 (c) Qui mor-
 tem suam con-
 temperit tunc
 dominus est.
 Senec.
 (d) Tacit.

[e] Cydon A.
 pol Garnet.
 cap. 14
 [f] Tantum
 vulnus palea
 inflictum Cal-
 vinianæ super-
 stitionis. Ibid.
 pag. 352.
 (g) Martyr
 me! &c. Gar-
 net. apud Ca-
 saub. Front.
 pag. 163.
 (h) Ibid. p. 170

to bee a Scholler in that Schoole, where *caca obedientia* blind obedience reigneth, thẽ they work on him by their speach and illusions in their *Chamber of meditations*, to mak him thinke it his happinesse to doe such things as they injoyne, though it were to kill a Prince, and with- all to bee secret and dye silent. This they haue learned of the *Assasines* (a) and for their choyse of the instrument, *Machiavell* hath taught them that *Cades qua ab obstinati & obfirmati animi proposito accidunt, evitari non possunt* *Machiavell*. the slaughter comming from the purpose of an obstinate and obfirmed minde cannot bee eschewed, and of *Seneca*: (c) That hee who contemnes his owne death, is Ma- ster of thine: As for their silence in death, it is natue to them through *Ignatius* their Master, For when *Piso* was treacherouslie killed by a *Spainiard*, no torture could move the *Traitour* to reveale his complices. (d)

Lastlie, the rewards they haue promised them for that fact, remission of sinnes in this life, canonizing and eternall life: *Becket* was sancted for his treason, and counted a Martyre: So is *Garnet* for the powder plotte: and be- cause they thought it grosse to call him a Martyre in t. arnes, they devysed the conceate of *spica Garneti*: (e) That fained picture of a *strae-Sainct* was a sufficient motive to canonize him: But since they call it a *Palea*, (f) it is but a chaffie argument, and may passe with the *Paleas* in their *Canon Law*: And *Garnet* was more ingenuous himselfe, than the *Cretian*; for beeing asked, *What if the Church of Rome after his death would declare him a Martyre?* Hee answered, *Mee a Martyre?* (g) Oh! what a Mar- tyre? I pray God, that the Church of Rome never thinke such a thing. — Now I acknowledge my fault, and confesse that the sentence pronounced against mee is most iust. Heere their Martyre dissavowes his martyrdom. But they haue found out a new way to heaven by Rebellion, Periurie, and slaughter. (h)

But

But I dare hazard the decision of this point vpon *Richeomus* owne ground, That pestilent and abominable seate (said hee) which King David calleth the Chaire of Pestilence—that is the Monster-bearing seate^(a) whence floweth the Doctrine, which all Kings, Princes and People should abhorre as the Pest. Wee subcriue this proposition: As for the assumption, hee meaneth it of Geneue, and wee of Rome; But let *Baronius* ^(b) make the assumption for vs both. In Peters Chaire (saith hee) were intruded, Men monstrous, most filthy in life, most dissolute in manners, and every way most vyle. And Genebrard more fullie: For the space of an hundred and fiftie yeares, ^(c) some fiftie Popes fell close away from the vertue of their Predecessours, and were rather inordinat and Apostaticke than Apostolicke. What can bee the conclusion but this, That therefore the Church of Rome is this pestilent seate? Or let them show any seate in the reformed Churches so broodie of monsters as the seate of Rome?

Lastlie, they purge vs: As yet (sayeth *Bellarmino*) ^(d) The flatterers of Princes were not risen, who pull the Kingdome of Heaven from them, to establish their temporall kingdoms. To passe both their vncharitable censure in adjudging Kings to hell, and the falshood of their challenging vs of flatterie, wee easilie evince this from their owne mouth, that wee neither preach nor practise King-killing, since they accuse vs of flatterie: And I am confident that so horrible a fact as the killing of Kings, had beene still abhorred in the world, as the greatest parricide, if first the Assassines, and then the Iesuits had not made it common in Doctrine and practice. I close this point of Recrimination with ^(e) *Cyprian*: Let them consider who serving either their furie or lust doe forget diuine Law and holinesse, and yet vaunt of the things they cannot they prone, and when they cannot destroy the innocencie of others, thinke it enough to rubbe blotches on them by lying and false rumour.

And

^(a) Illa est pestifera sedes
Eccl. Richeom.
Exposit. Apol.
 cap. 27

^(b) In Cathedra Petri intrusi sunt homines monstriuosi. *Eccl. Baro. Anno 897. num. 4.*

^(c) Apostatici potius quam Apostolici Genebrard. *Chron.* 1. 4. fac. 10

^(d) Nondum parasiti principum exorti fuerunt. *Eccl. Bellar. contra Barcl. p. 31*

^(e) Viderint qui vel furor suo *Eccl. Cyprian. Epist. 42*

(d) *Isti attendant specu ū suum, & si milia conquere, si ullus pudor est, erubescant. Ci vit. 4. 7.*

Richeom. les. Exposit. Apol.

(a) *Capite 21 pag. 174.*

[b] *Ibid. 174*

(c) *Ibid p. 222 Defens Aphor. lesuit.*

Cydon. confut. Anticot Scripsit Mariana nescio quid

And with *Augustine* (d) *I desire them to looke in their own Glasse, and (if they haue any shame) to blush to object such things to vs.*

CHAP. XV.

The third colour of their tyrannie, To wit: Tergiversation.

THe thrid colour of their Tyrannie, is Tergiversation, wherein they carie themselues variouſlie: denying Excusing: Transferring it on others: Or making apologies. For their denying *Richeomus* denyeth plainlie these positions which Iesuites affirme: *As that it followeth not on their Doctrine that Kings excommunicat are tyrants & may be killed: (a) That Subiects are absolved from their obedience: That the facts of Clemens, or Castellus were approved by them, (b) That the violence that falleth out, cometh not of their Doctrine, but of the nature of the Catholicke (c).* The like hath *Becanus*, and *Hussius*, an Iesuite, following his Master *Gretzer*: And *Scribanus* spends some Chapters of the first booke of his *Amphitheater* to that end: Thus they spake in a strait, when they are taken red hand with some mischief.

If they cannot get it denied, then they excuse it. So *Cydonius* speaketh of *Marianes* bloodie doctrine: *Mariana wrote I can not tell what, &c.* But the Parliament of *Paris* told that his little diminutiue was a superlatiue, euen a damnable treason, when they damned the booke to bee burnt publickly.

Thirdly, they transſerre it, and shift it from hand to hand. The Cleargie cast it on the Laicks, the Laicks on the Cleargie, the secular Priests on the religious orders: The other Orders on Iesuits, and the Iesuits cast it on other Orders againe.

Fourthlie,

Fourthlie, when they see some *Tragicall event* of their doctrine, as a King killed, a treasonable plotte discovered, when the World crie out against them, as in the *powder treason*, then they take them to *Apologies*. So *Cydonius* wrote his *Apologie* for the Iesuite *Garnet*, to lay that crime off him, and his societie. And *Richeomus* when he saw *France* abhorring the fact of *Castellus*, the Parliament condemning them, the Pyramide erected, and the Iesuits banished, hee labourerth to purge their order of that treason. This was but a flourish of words, for in the meane tyme, the Iesuits of *Doway* set out a refutation of the Parliaments sentence against *Castell*.

But in a free contest and dispute, they maintaine these matters flatly. The Pope sayeth *Bellarmino* (a) may bind secular Princes, by excommunication by his spirituall power: Hee may by that same loose his people from the oath of fidelitie and obedience; may binde these same people under the paine of excommunication, that they obey not the excommunicate King, but choose another King to themselves; and more peremptorily: Kings (b) both may and ought to bee deprived of their dominion. And *D. Marta* giveth him that same power over Kings, by vertue of his temporall iurisdiction. And *Franciscus Veronenfis* (d) affirmeth that the anoynting that made them Kings, was wped off by excommunication, and they made private men, and by private men may bee killed: That they are furious men, and (e) ought to bee killed or bound: And when they are so, the people ought to have recourse to the Pope, as a common father for remedde (f). As for *Castellus* attempt to kill *Henrie* the fourth, he calleth it a iust fact; that it was holy and lawfull; that it was most holy and humane, in so farre that it is blasphemie to condemne it; that it was divine, as the arrow or stroke that came from Heaven upon *Julian*, and as the fact of *Ehud* (g) &c.. And as though that were little, it is *plus quam Ehud*, more than that of *Ehuds*; and in a word, it was good service to God,

K

and

Cydon. Apol.
Henric, Garnet.

Richeom. Ex-
post. Apol.

(a) *Potest summi Pontifex ligare Principes seculares* &c. *Bellarmino. contra Barclam. cap. 3 pag. 46*
(b) *possunt, & debent Reges privari suo dominio. Ro. cog pag. 45*
[c] *Marta de iuris. part. 1. cap. 23. 1010*
(d) *Iesuita Sicarius. p. 49*
[e] *Ibid. 61*
(f) *Ibid. 63.*

(g) *Ibid. 44.*
133. 14.

[b] *Ibid.* 172[i] *Henricus
conuine 3.
iaceat manu
Monachi pe-
reptus de
Princip. lib.
1, cap. 6*[a] *Gratian.
Caus. 15. quæst
6. Can. nos.*(b) *Gratian.
Caus. 23.
quæst 5. Can.
Excommuni-
catorum.*[c] *Becan.
Controvers.
Anglican.*(d) *Consuet.
Ant. p. 49*(e) *Thuan.
Contin. l. 3
Oratio. Sixt. 5
Hallar. resp.
ad Apol.
oratio Six-
ti, &c.*

and meritorious: That it was an Heroicke worke, both in attempting, and constant induring torments for it; and that in his honorarie punishment hee was so farre from confessing of sinne in that stroke, that hee craved God pardon for his misse, in not killing him, but stryking out a tooth. As for Iaques Clements killing of Henrie the third, hee calleth it an heroick worke than which there was nothing more generous (b) &c. And Mariana (i) insulteth vpon that killed King: Let Henrie the thirdly killed by the hand of a Monke with a poysoned knyfe thrust in his bowels.

Hildebrand alio alloweth this doctrine, as a father doeth his childe. Wee holding the Statutes of our Predecessours, doe absolute by Apostolicke authoritie all these who are bound by oath or Sacrament, to excommunicate persons (a), &c. And Urbanus (b) the second following his steppes, forbade these who were sworne to their Prince, to serue him so long as hee was excommunicate: But more cleerely in his bloodie Canon: Wee iudge them not Man-slayers, who burning in the zeale of the Catholicke mother, against them that are excommunicate, doe kill some of them. And Becane (c) in his latter writes is more Iesuited, affirming that the Pope having excommunicate, and deposed Kings, may take their life from them, and their Kingdome also, that hee may depose them two wayes, one by absolving his Subiects from the bond of Obedience: — The other by way of compensation, that seeing they will not protect people, but trouble them for their Religion, they are no more bound to them. In like manner, Sixtus the fifth delyvered a gratulatory oration in the Consistorie, for killing of Henry the third, preferring it to the fact of Iudith. Cydonius denyeth it not (d) And while the world was astonished, and France sunk in sorrow for the death of their last King, a Preacher at Culen publickely commanded Raviliacke. (e) But wee neede not inquire the opinions of their Theologues: Let vs heare Sixtus the fifth, commending the fact of Iaques

Clement

Clement in the Consistorie: And how *Bellarmino* defends that Oration. *What can bee found* (saith hee) of *Sixtus* Oration, but praises and admiration of the wisdom and providence of God? — The Pope extolleth to the heavens, that a simple Monke with one stroke killed a great King in the midst of his Guards. And then giving us the uses of that Oration. Thereby the Pope would admonish Kinges—for that King commanded to kill a sacred man (the Cardinall of Lorraine) and God caused a sacred man (a Monke) to kill that same King, not without a manifest miracle of the providence of God. Here the Popes Oration, defending *Clemens* Regicide is defended, and the fact it selfe fathered on God. With what face then doe they deny that they allow Regicide? *Cyprian* said of another wickednesse, that it was not onelie committed but taught, and wee may adde more, that by them greatest treason is both taught, praised, and (which is the toppe of iniquitie) ascribed vnto God.

Scelus non tantum agitur sed & docetur
Cypri. epist. 3

Some times disappointment maketh them speak moderate lie. I excuse not the fact (saith *Bellarmino*) (a) of the powder-plot, I hate murder, I abhorre conspiracies: But If God for our finnes had given way to that blow, wee should finde them Apologists, defending the lawfulnessse of it, who now abhorre it; and his damning of it, is not for Atrocitie of the matter, but for the disappointing of the successe, as in *Castellus* attempt: And how can it stand with the posed resolvednesse of the Iesuits, to maintaine the Doctrine, and condemne the practice? And what meaneth *Garneis* (b) exhortation to his Catholickes to pray *pro felici successu gravissima cuiusdam rei in causa Catholicorum* at the beginning of the Parliament: It could not bee for the disappointing, for that hee might have done by revealing it, which hee knew without confession. That happie successe therefore was the blow it selfe. These facts are such *qua non nisi peracta laudantur*, they

(a) *Non excusato factum, odi parricidia execror conspirationes.* *Bellarmino. resp. ad Apol. de iurament. pag. 22*

(b) *Apolog. Garnet. pag. 263.*

praise them when they are done, and consequentlie *frustrata damnantur*, they are damned, when they are frustrated.

How ever then they *deny, excuse, or transferre* the matter, it standeth on their doctrine and practise, that Kings may bee excommunicate and killed, and *Richemous* speeches, were neither from his heart, nor according to the trueth, but to serve the time in *glossing a-wise and offended King*. The Iesuits then were in great disgrace, and the sacrifice of publicke hatred, *as a Fox in the snare, they gave faire words*; but being at libertie, returned to their nature: So soone as they were restored, the *Pyramide* cast downe, and the King himselfe pleading for them, *whereof they boast*, (a) they proved irreconciliable: For though hee of a Princelie clemencie pardoned their treason, yet they neither layed downe their native or first hatred, nor the second, that they conceived of their supposed disgrace in banishment, but cut him off; and so declared to the world, that their *Apologies* (b) were nothing, but *fained complements*. That good Patriot (c) (whom Iesuits call a profane politicke) proved a Prophet in the end of his diswasive Oration to the King, and foretolde with teares, That if hee restored them, they would destroy him, and so it came to passe.

This is the summe of their *Tergiversation*, wherein the Iesuits labour to purge their order: (d) so when that order is iustlie pressed, then *some one must suffer*; But when France is in a broyle, *Mariana* must bee sacrificed to quench the fire. Cotton (e) condemneth him; Gretzer callethe it his privat opinion: Cydonius extenuats it, but *Aquaviva* (f) censures it severelie in shew: The Authour of the Iesuits Apologie defendeth all, praiseth all, except *Mariana* alone. But that nicenes is needlesse, for hee is guiltie of a crime that commandeth to doe it as Cyprian (g) layeth. In the meane time of all this thutting, they giue
no se,

(a) *Henricus*
4 *patrocinium*
Iesuitarum
in *accepit*, &
publice *pro* *ijs*
peroravit, *Be-*
can. Opuscul
Tom. 1. p. 500

(b) *Apolog* *Ie-*
suit Bohemo-
rum. Laurea
Austriaca. l. 1.

(c) *Oratio ino-*
genua p. 102.

(d) *Apolog.*
Garnet. 57.
Consut. Ant.
Cott. 32.

(e) *Continuat*
Thuan. 99.

(f) *Consut.*
Anticot p. 39
Vno Mariana
agere excepto.
Cas. sub. ad
Front. p. 8.

(g) *Non est*
immunis a
scelere. qui se
sieret, impera-
vit. Cyprian
Epist. 31.

no securitie to Princes, but they are cutted downe, and cannot tell who doeth it, they ioyne scoffing with violence, as the Souldiers did to Christ, when they buffeted him, and said, *Prophecie who smote thee?*

But some may thinke, that these Effronts which they haue suffered in the late tossing of their cause, hath brought them to some moderation. No, but they are as hard sette against Princes as ever. Let vs heare the Cardinals of the Consistorie (a) *It is in the Popes hand to set up the Maiestie of the Impyre, to transference the Impyre from Nation to Nation, and alluterlie take away the right of Election.* They thinke matters succede to their desire, and therefore tell plainelie, that their intention is no lesse than to overthrow Impyres, for the establishing of their Hierarcho-Monarchie. And Marta (b) giueth a strange advertisement to Kings, *Let Princes (sayeth hee) beware to cast out or misregard Bishops, or other Prelats and Ecclesiasticks. if they will possesse their Kingdoms and States, for a long time.* This is plaine talke; and the just extract of that which the King of the Assassines caused one (carying a long speare full of sharpe knives) proclame before him: *Fugite ab eo qui portat exitiũ regum. flee from him who caries the ruine of Kings.* But I answer: *Let Princes looke to this piece of Diuinitie so deepe lie contrived for their ruine, & exungue Leonem: Iudge what a Religion it is that maintaines such bloodie Doctrine and canonizes the executioners of it:* And that so much the more that they are not ashamed of it as a sinne, but glorie in it as their perfection, in setting large Catalogues (c) of Kings excommunicate, disposed and cut off by them: And that speciallie to terrifie Kings, in showing them their doome, if they doe not adore the Pope.

Matth. 26.

(a) In manu Pont. Mux. est—*Majestas Imperatoriam redintegrare, &c.* Apboris. Cardin. 12.

(b) *Caveant igitur Principes, expellere, vel parum honorare Episcopos. — si volunt eorum regna, & statum longo tempore possidere.* Iuris part. 2. c. 34. n. ult.

(c) Azor 2 §. 43.

Becan controvers. Angl. l. c. 122. Bellar. contra Barclaium.

CHAP. XVI.

Of their fourth coverture, to wit:
LV D I F I C A T I O N.

And first of their pretended loue to Kings.

THe fourth Coverture of their tyrannie, is Ludification. They are not content with indignities done to Princes; but scoffe them also; and that five speciall wayes: *Pretext of loue: Fained limitations of the vse of their power: Futile and idle Distinctions: The baite of glorious titles while they are living, and canonizing after death.*

First, they professe great loue to Kings, and that all Vsurpations and censures are for their good, as *Baronius* (a) intending to throw the Monarchie of Sicile from the King of Spaine, will make him *thinke that hee is pleading for his good*, and in a flattering style calleth him a *Tutor and keeper of the Faith, &c.* But how that King (b) expoundeth his flatterie, may bee seene by his Edict, condemning that *Tome of Baronius to the fire in all his Dominions*, and that for presuming to dispute the right of that Kingdome. This is like *Ioab and Judas kisse*, under friendship to destroy them: And like *Iulian* (c) scoffing of Christians, saying, *Hee would helpe them to heaven by causing them keepe their Masters command: If any man take thy Cloake from thee, giue him thy Coate also.* Wile Princes know their flatterie to bee but insidious, according to *Ieromes* censure, that flatterie in Hereticks is insidious, craftie, and full of insinuations.

Of the same sort of mocking is their offer of good counsell to Kings: So *Bellarmino* (d) sayeth: *Bee wise yee Kings, bee learned yee that iudge the Earth, &c.* Men would think by

(a) *Pro Rege agimus, imo cum Rege Veritatis amantissimo Baronius an. 1097. nu. 8*
 (b) *Edict. Philip. 2. contra Baron.*
Thuan Cont. Spalat. l. 6. fine
 (c) *Iulian. epist. ad Ecebol pag. 308*
Semper insidiosa est, callida, blanda adulatio. Hieron. ad Ver. Pelag. lib. 1.
 (d) *Bellar. de offic. Princip lib. 1. cap 4*

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by this Text, that their wisdom were to *kisse the Sonne of God*: But their sense is to *kisse the Popes feete*. And a Commenter of this wee have in *Baronius*, (a) *ascryving the prosperitie of Sancius*, and others then Kings of *Spaine*, to the obsequie of the Pope. So they *abuse Scripture contrair to its end and meaning*, for therein Kings rebelling against Christ, are exhorted to repent, and turne to him: But heere they mocke both God and Princes, in bidding them goe on in their rebellion against Christ, and adore Antichrist. Even as the Pope writting to that *Apostate Iustus Calvinus* (who called himselfe thereafter *Iustus Baronius*) abused that Scripture, *Come out of Babylon*, (b) *The head of Babylon called Syon by the name of Babylon*, and *Babylon by the name of Syon*: They count Kings wise, when they serve them, as though they had taken on the *Iesuits fourth vow*: But if they vse their Authoritie, then they call them *madde and furious*, as *Charles of France*, because hee wrote as a King, behold (say they) how the King rovethe when hee wrote these things in *a furie*, (c) And when God in mercie openeth the eyes of Kings to see the tyrannie of Popes, and forsake them they call that work of Gods grace in reformation, *a giving up to a reprobate minde*. (d) as though that were not rather a reprobate minde to giue their power to the Beast in fighting against the Lambe: In like manner, (e) another Iesuite calleth Kings serving of the Pope in destroying of the Saints, *an opening of their eyes*, and thanketh God that hee opened the eyes of *Lewes of France*, to destroy the *Hugunotes*. But *Augustine* expoundeth that Text better, that to *kisse the Sonne*, is not to be sorrowfull, as though any benefite were taken from them, but to be wise in not reigning rashlie, but serving the Lord in feare.

(a) *Baron. an. 701. n. 22*

Clemens 8. Ian. 1601.

(b) *Vides ut deliravit Rex, dum ista furens scripsit, Baron.*

(c) *In sensum reprobum dati non fuissent. Bellar. ubi supra.*

(d) *Aperuisti Regum oculos &c. Cor. Cornel. prafa. in Proph. min. August. Psal 2.*

CHAP.

CHAP. XVII.

Of their second Ludification,
To wit, their sained Limitations.

(a) Pontifices
ordinarie in
Synodis Episco-
porum, &c.

Bellar. contra
Barcl. c. 12

(b) Ex prudē-
tiā priorum ac
doctorum ho-
minum iudicio
estimandum
est. Becan.

controver. An-
glic. pag. 252

(c) Sine concilij
definitione,
&c. Suarez.
defens. 6. 6. 27

(d) Lib de
Imperatore
quæst. 81

(e) Bannez.
22. quæst. 10

(f) Bellar.
Rom. 4. 3

(g) Buila 2.
pag. 120.

(h) De potest.
Eccles. 9. 6

IN their second Ludification of Princes, they tell them, that they neede not feare the Popes transcending power, because though it bee plenarie in it selfe, yet it is limited, and that in respect of the Iudge: The cause, and the proceeding: For the Iudge, they say, hee is limited, and doeth it not alone, but with advyce of Councell and Consistorie of Cardinals. (a) And Becane sayeth, that whither a King hath deserved deposition, it is to bee tryed by the iudgement of learned and godlie men. But that is a scoffing of the world, though in word they joine to the Pope, the advyce of Synods and Consistorie, yet they put all in his hand alone, for without the definition of a Synode, the definitions of the Pope are sufficient sayeth Suarez. (c) And Castaldus is more cleare to the point, (d) That the Pope alone without a Councell may depose the Emperour. And Dominicus Bannez (e) is more peremptorie than both, affirming that it is left to the Dominion and iudgement of the Pope when to use this power: And though it were a generall Councell, yet all its firmnesse and infallibilitie is from the Pope alone, sayeth Bellarmine (f) And Pius the second, (g) cutteth short this Limitation, when hee dischargeth all appellat[i]on from the Consistorie: So they must stand to his excommunication vnlesse they will incur an other excommunication by a penaltie of Councell. Yea, and Augustinus Triumphus asfirmeth more blasphemouslie, that the Popes power is such a *qua non potest appellari ad Deum ipsum* (h) as from which we cannot appeale to God him selfe: Let Councels then stand content, seeing God him selfe is excluded. What ever their Theologues dispute in

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schooles, matters are caried absolutlie according to the Popes will.

As for the respect hee hath to the Colledge of Cardinals in the consistorie, *Paleotus* a Cardinall can tell vs best, who for his practicke wit, and great performances at the Council of Trent, gotte (a) a Cardinals hatte for his reward. Hee maketh them the Popes creatures absolutlie, and that it is their best to giue their voice in the consistorie, according to the Popes pleasure. *Quemadmodum illi* (saith he) *qui Diuinam voluntatem, tanquam primam, ac potissimā rerum omnium regulā sequuntur*: As they (saith he) who follow the will of God, as the first and chiefe rule of all things, are counted wise. So it may bee said, that the Cardinall, who in giving counsell, adhereth to the iudgement of the Pope, (which is the reereest rule of humane action) hee followeth the best course in doing his office, and exeemeth himselfe from all danger of error; and with all, giveth wholesome advyce to the matter it selfe. This ground beeing layed, hee telleth vs, that the Colledge of Cardinals assisteth not the Pope by way of limitation of his power, but by way of Ministerie (b) and that the consent of Cardinals, or other in matters consistoriall, is no wayes necessarie (c): For what ever they advise, it is in his power to follow, or not follow at his pleasure (d). Where is then the limitation they speake of, seing it is heere denyed in termes? And what is this else but as *Paul* the second said to *Platina*, Doeſt thou not know, that all reason and law is in the shrine of our breast (e)? And what moderation hee vseth in the consistorie, *Paulus Servita* in his considerations for the reipublick of Venice, declareth how contrare to lawes diuine and humane hee carryed that matter in the beginning, in the furie of his passion (f).

The limitation of the causes is like the former, which they summe vp in some generalls: *Animarum* (g) *salus*; *Aeternum & spirituale bonum*, and *bonum Ecclesie*: The saluation of soules, Eternall and spirituall good, and

[a] *Hist. Trident. p. ult.*

(b) *Paleot Consult. consist. part. 5. pag. 251.*

[c] *Collegium Cardinalium non assistit pā pā per modum limitationis sed instar ministerij* *ibid. part. 1. quest. 3 artic. 2.*

(d) *ibid. art. 3*

(e) *ibid. art. 4*

(f) *Platina in Vita Pauli 2. An nescis nos omnia iura in scrinio pectoris habere.*

Pope Paul his quarrells. lib. 1

[g] *Causis exigentibus Beatus contra Barlaam. sum. p. 21.*

good

Basl. Epist. 8

[b] *Becan. controvers.*

Angl. p. 252

(c) *Orta. est heresis Henriciana, &c.*

Bin. Tom. 3 part. 2. 406

(d) *Concil. Quintil. cont. heres. Henrician.*

Bin. ibid. pag. 405.

(e) *Sed etiam propter negligentiam potest excommunicari. Raimond apud Bellar. contra Barcl. pag. 17*

good of the Church: These are faire pretexts, as though hee sought nothing but mans *spirituall good*; but they are onely colours for his ambition: For if hee can come be his *Monarchie* he careth neither for the good of the Church nor of Soules; for hee hath varified *Basiles* saying, *That how much a Church decayeth, the more are they desirous of government*: And it seemeth that hee had a *Propheticall Spirit* in that place, when hee said, *that the domination of Bishops was devolved ad infelices homines, servos servorum, to unhappie men, the servants of servants*, This is the Popes proper stile; But the discerning of the weight or lightnes of these causes, is restrained to the Pope alone, because hee as a *spirituall Father* can best discern when Kings doe wrong to their *Subiects* in things *spirituall* (b). And they haue a more compendious course; for beside *Dogmaticall heresies* in points of faith, they haue also a *practicall heresie* or schisme, which they call the *Henrician heresie* (c): For as they call *Antichristian usurpation*, *Ecclesiastick libertie*, so they call the *lawfull defence of imperiall authoritie*, by the name of *Henrician heresie*. *Binus* defyneth what it is, to wit, *the same that the Politicks of our tyme affirme*. Behold wee haue witnesses for the libertie of Princes, vnder the name of *Politicks*; as well as we haue witnesses of *dogmatick trueth*, vnder the Name of *Hereticks*: And it were *wisdome in these Politicks* to ioyne themselves to reformed doctrine, as they doe in the vindicating of *Princes*. They gaue the Name of *Henriciana heresis*, from *Henrie* the fourth, who was opposite to *Hildebrand* the father of the *Hildebrandine tyrannie*. And a (d) *council* at that tyme, was indicted by *Hildebrand* against that pretended heresie.

And though they doe none of these, but bee *slack* in rooting (e) out of *Protestants*, that slacknes is a cause of deposition: for a *secular Iudge* may be deposed, not only for his *heresie*, but also for his *negligence* in rooting out of heresies. So when

whē the Pope is angry, he shal never want a cause: heresie, (as they call it) or Schisme negligence, &c. that is to say, the *loue of the truth, the defence of their liberties, and clemencie to their Subiects*, are sufficient causes with him to cast them down. And smaller things than heresie or schisme are found causes relevant: If they but violate the least priviledge of a monasterie, they shall bee cast out of their Kings dome: So *Kaldensis* concludeth it for the power of *Gregorie* over the French Kings, and *Bellarmino* approveth his Conclusion (f). But *Bozius* holdeth vs not long in suspense, affirming that the Pope may transerre greatest impires upon iust causes, or without a fault. *Persidious men* (said *Tacitus*) (g) will never want a cause to break their promise, for they will ever set some collour of law upon their deccate. Lastly *Alphonsus à Castro* putteth vs out of doubt saying, that they hold firmly many things pertaining to faith, by the Popes definition alone, wherein the Pope hath given no reason of his definition: The Popes will then is a sufficient cause; he careth for no cause, though it were to breake his owne oath: For when *Gregorie* the twelfth was perjured in keeping still the Popedome, which hee sware to lay downe; yet it was not perjurie (sayeth *Azorius* out of *Panormitane*, because hee had a iust cause so to doe. This cause was his owne will, and the loue of the Popedome.

Their third Limitation is from the manner of proceeding. It is not rash (h) (say they) but all is in loue and wisedomie, for this is the Popes custome, first to rebuke fatherlie, next to deprive them of the Sacraments by Ecclesiasticke censure: Lastly to loose their Subiects from their oaths, &c. *Azorius* (i) putteth three conditions: First, to bee admonished. Next, that the cause bee not our. Thirddie, that hee be disobedient. The like moderation is set downe by their Laterane (k) Councell. And as for their sentence of excommunication, it is to bee vnderstood *clavenon errante*, if the key doe not erre. (l) But their Law proues this

(f) *Bellar.*
ibid. 26.

Bozius de signis. 17. 4. *Vel sine causa.*

(g) *Verfidis nunquam causa deficiet &c*
Constit. Pont.
pag. 120.
Azor. 1. 5. 15

(h) *Bell. Barc.*
7

(i) *Azor par.*
2. lib. 10. c. 7

(k) *Concil. lateran. sub Innoc.* 3.

(l) *Gratian caus.* 11. *quest.* 3. *cap. Sexten*
103.

(a) Navarr.
Enchir., c. 27.
n. 3.

Bellar. contra
Barth., c. 17

(b) Tamen
eum supplicē
venire oportet
Aventin. lib.
3. pag. 575.

(c) Senetur in
rebus dubijs
Ecclesia acqui
escere iudicio
summi Pontifi
cis &c. Bel
de Rom. Pont.
lib. 4 cap 5

(d) Quampr
imum Reges fi
unt heretici,
&c. Simanch

(e) In hac cau
sa femper ad
est voluntas in
terpretanda

Papae. Varnesq

(f) Post sen
tentiā. lib. 6
c. 4 n. 18.

a scoffing, for the sentence of the Pastour whether iust or un-
iust, is ever to bee feared, where the glosse and their Do-
ctours everie where affirme, that the vnjust sentence of
excommunication is *valide* and differeth from that that is
null. And Navarrus (a) affirmeth, that even the vn-
iust sentence regularlie is *valide*. And Bellarmine taketh
away all doubts, saying, *Peccabit princeps spiritualis;*
sed non poterit tamen princeps temporalis iudicium sibi sumere
For if a spirituall Prince abuse his power in excommunicating
unjustlie a temporall Prince, or loose his Subiects from obe-
dience without a iust cause, and so trouble the state of the
Common-wealth, the spirituall Prince sinneth in so doing:
But yet the temporall Prince may not indge of these thinges,
&c. And Hildebrand speaketh more (b) peremptorie: Al-
though that hee, to wit, the Emperour had beene unjustlie ex-
communicate by us, yet hee should haue made supplication to
us, and sought the benefite to bee absolved. And what they
speake of the not erring of the Keye, is in vaine for they
maintaine that the Key cannot erre in the Popes hand, and
haue layed that fearefull yoke vpon the Church, to tak
that for good, which he commandeth, (c) although it were
vice. For the Church (say they) is bound in doubtfull
things to acquiesce to the Popes indgement, and to doe what
hee commandeth, &c. — And least she should doe against
her conscience, shee is bound to beleue that to bee good which
hee biddeeth, and that to bee euill which hee forbiddeeth.

But they neede not a long Procedor, for how sooe (d)
a King becommeth Heretike, his people are loosed from their
obedience. And though hee bee not excommunicate by man,
all is one, a notorious matter needeth no pronouncing of a sen-
tence. And there is yet more, for the Pope needeth
neither to call a Councell nor a Consistorie, for his inter-
pretation is sufficient. There is then no more for
Kings, but after the condemnatorie sentence of depriva-
tion. — hee may be depriued of his Kingdome, (f) And

Thom. 2^o

Thomas closeth all; affirming that Subjects of an excommunicat King are indeede loosed from his Dominion and oath of fidelitie,

This is contrare to the wisdom and lenitie of the primitiue Church, for Cyprian (a) telleth, that in censuring Philumelus and Fortunatus the meanest of the Clergie, he would not proceede without the consent of his Brethren and the people.

But they agree not amongst themselves in their limitation. Simanca will haue the cause declared; and Thomas sayeth, It is enough that the sentence bee pronounced; And Cydonius darre determine nothing therein. Yet Princes must bee content with that they know not what, declared or undeclared: The Key erring, or not erring: In Councell, or out of Councell: Iustlie, or vniustlie: But all agree to cast downe Kings, and that with so many frivolous causes, as the iustest King cannot eschew some of them.

All their inoderation in proceeding, which they call aliqua ratione: Omnis ratione necessaria: Commodas rationes: Congruum remedium: Convenientem medelam: And such like flourish of words resolute in a summar & violent destroying of Kings: Their Church is like some late Physicians, who wearie of Galens Methodicke curing, tak them to Paracelsus minerals and extracts, so they leaue the methode of Lenitie and Loue, that Christ gaue to his Apostles, and are come to a summar dealing, ure, seca: burne & cut: And of all cures of the sicknesse of their Monarchie which they thinke commeth of Kings, they like best to cutte the Basilicke veine. The kingle head of Nations is that they shoote at, and that not at the care as Peter did to Malchus, but at the heart and throat, Clement, Castellus, and Raviliacke did to the Kinges of France. So all this Limitation, is but a mist cast in the eyes of the world, and the sword put in the Popes hand to vse it absolutely and summarlie at his pleasure.

(a) Cyprian
epist. 28 ex
pensa enim
moderatione
libranda est.

Azor part.
2. l. 19 c. 8

Bellar. Rom.
Pont. 5 6
Idem contra
Barcl p. 19
Simanca.

CHAP. XVIII.

Of their idle and futile
Distinctions.

(a) *Non potest
Papa & Papa
Bellar. Rom.
Pont. 5. 6
Idem contra
Barcl. c. 12
Idem recog.
pag. 23.
Suarez. 6. 6
Platm. vita
Gregor. 7.*

*Discrimen boni
cum directe
& indirecte,
non refertur
ad modum ac-
quirendi, sed
ad explicandū
obiectum secū-
darium, Bellar.
contra Barcl.
cap. 12*

THeir third Ludification of Princes, is by *idle and futile distinctions*: And first of the *Judge*, pronouncing such bloodie sentences: That it is not the Pope (a) as Pope, but as hee is the *chiefe spirituall Prince*. Next they distinguish the *Nature* of the power, that it is not a *temporall power*, but a *power in temporall things*. Thirdlie, they distinguish the manner of the power, that it is not *direct*, but *indirect*, and in *ordine ad spiritualia*. That they allow not the killing of a *King*, but of a *private man*: That an excommunicate King is but a private man, and so may bee lawfullie killed. Of this sort are these, that albeit *deposition of Kings* exceede the bounds of excommunication, yet it exceedeth not the Popes power. Item, though *absolution from excommunication* restore a King to the peace of the Church, yet it restoreth him not to his *Kingdome*.

I doubt if the Iesuits speak of these *distinctions* without *smiling*, for they know they are but *Cousenings*, as though we would say, that *David* caused kill *Uriah*, not as a King, but as an *Adulterer* to cover his adulterie with *Bertheba*: Was his sinne the lesse before God? Or if a thiefe shall deny that hee stole his Neighbours goods, because hee did it not directlie by comming in at the doore, but indirectlie by creeping in at the Window, shall hee escape punishment? And when *Saul* pretended a *spirituall good* end to *Samuel* in sparing the Cattell of the *Amalekites* for sacrifice, was hee allowed of the Lord? Such are these *foolries*, they are fained to obscure the trueth, and har-

den

den their owne hearts in a wicked course.

Besides, they doe not agree amongst themselves concerning the Nature of this power, and the qualitie of it: Some affirme it absolutelie, as the most part of the Iesuits and Philip-
pus Nerius Schoolers Congregationis oratorij, others deny it absolutelie such as they themselves call profaine politicks. And a third sort like *Meteors*, hing betweene these two, pressing to agree them with distinctions and mitigations. The Canonists goe from the Schoole-men, and the Schoole-men, are divided amongst themselves. So Bellarmine. (a) confesseth that there lacketh no chydings among them of what sort & qualitie that power is, that is, whither it be by it selfe & properlie temporall: Or necessar, if it be spirituall it selfe, but by certaine consequence and in order to spirituall things dispoone of temporall things. If it bee so, that they agree not amongst themselves of the Nature, the qualitie, and vse of this power, why trouble they the world in tyrannicall exercising of it? This is (as *Augustine* noteth of Heretickes) that they are like *Sampsons* (b) foxes, though their opinion be diverse, yet their vanitie and wickednesse is one: Two of them speake not one way of the matter, and yet they all agree to fire the world.

They vse *Papa ut papa* like *Iuglers*, playing fast and loose: When they speake of his knowledge they grant he may erre *ut Doctor*, but not *ut Papa*. There *Papa* caryeth away the priviledge: But heere in the vse of his power, hee may not vse it in temporall things *ut Papa*, but as *summus Principis spiritualis*: Heere *Papa* hath lost his priviledge. I require them to agree thesetwo, that since his knowledge and power are transcendent things, why the one resteth on him as *Papa*, and not the other? This is a trick, they care not what they say, so that they say some thing, and serve the time and their turne. For this cause Bellarmine (c) is iustlie called by some of them, an unhappy devyser of distinctions: And wee may say of them all, as hee

(a) Non desunt altercati ones quid sit, & qualis est, &c. Bellarmin. vbi supra c. 3. Dubia quaestio est inter Catholicos & Azor. pag. 2. lib. 4. cap. 19
(b) Opinio diversa vanitas una. August. Psal. 80.

(c) Bellarminus intellectissimus distinctum architectus.

*Beliar. de i-
mag. c. 22.*

*Tibullus Con-
tinuatur. lib. 8
pag. 495. Du-
plex vallum
adhibemus,
&c.*

hee doeth of them, *Qui defendunt Imagines adorari latria, coguntur uti subtilissimis distinctionibus, quas vix ipsimet intelligunt nedum populus imperitus.* Who defended that Images ought to bee worshipped *cultu latria*, that their distinctions *per se* & *per accidens*, *proprie*, & *improprie*: *Relative terminative*, & *conterminative*, &c. are so subtle, that scarce he they who vse them doe vnderstand them, farre lesse the ignorant people.

Cardinall Peronius hath a new devyce, which hee calleth a double wall about Kings: That the Execution of their downe-casting parta meth not to the Pope alone, but to the body of the Kingdome: And therefore, if the Pope erre, the States of the Kingdome shall adhere to the King. This he did to gull the Estats of France, and to hold off the Oath of a league (a better Guard to Kings than his fanisie.) Where was his double wall when both their Kings were killed? The Parricids waited neither on the Churches definition, nor the Subiects consent, but went on at the Iesuites instigation: *With his Eloquence hee blew that Assembly blind*, and turned them to a blinde passionate obedience, that the Iesuits active blinde Obedience, might ruine all.

All this argues that they presumed on the simplicitie of Princes, as though they could bee content with such distinctions: Neither are miscreants stayed from attempting treason, but rather inboldened, while as Conies they may play vnder the Clapper, of such sandie distinctions: neither are Princes secured from violence neither comforted heereby if it shall overtake them. What comfort would it haue beene to Henrie the third, to tell him: *This is not done to you by the Pope, as Pope in an ordinar course by a direct power, but as a supreme Iudge and indirectlie for the good of the Church.* Who can suffer himselfe vnder such injurie to be so mocked? I turne Gretzers word vpon them, reproving Plessie, for chopping at the cutting off

off the Lepers, But thou art come, O Plessie too late and slow an Advocate for them. The matter is long since judged and done And a late, and no Patrocinie are of alike worth. So their Cardinals late fancied Guard proved no Guard.

But how shall Princes stand content with these distinctions, seeing the Pope is not content, for the hard temper of the Canonists and *Nerius* Schollers please him better. Doctor *Marta* (a) mocketh *Bellarmines* nicenes of *potesitas in temporalibus*, & *non potestas temporalis*. *Caverrus* calleth him and other mitigators by the name of profaine politicks, so doe the two *Bozii*, and *Azorius* professeth a simple dislike of their mitigations. *Mibinon* placet *modus loquendi quo utuntur* *Victoria*, *Sotus*, *Bellarminus* — In iure enim Can. absolute & simpliciter dicitur, &c. I like not the manner of speech which *Victoria*, *Sotus*, *Bellarmino* &c. Doe use to insinuat that the Pope hath onely spirituall power, and not a temporall And *Sixtus* the fifth was so angrie at *Bellarmino* for his distinction of direct and indirect power, that hee was minded to cause burne all his Bookes, as *Barcklay* (b) obiecteth to him. And when hee commeth to (c) answer that part of *Barcklayes* Booke, hee passeth it in silence; Wherevpon *Barcklayes* sonne (d) in his replye to *Bellarmino* taketh that silence or preterition of so weightie a challenge for a confession. Like to the *Remonstrants* in our time, when they are challenged of *Socinianisme* (e) about the state of the dead, and desired to declare themselves heerein, they passe that weightie challenge with silence, and meete it with an impertinent Recrimination which is in effect a taking with that inputation: silence in such a case is to plead guiltie.

At nimis serus
& tardigradus
advocatus — ejus-
dem ut litatur.
sunt serum &
nullum patro-
cinium.

Mystra fil.
(a) *Marta* l. vii
c. 19 & 20
Azor part. 2
lib. 4 cap. 19
(b) *Bellarmino* sa-
tisfacere non
potuit ambi-
tioni imperio-
sissimi iusti
&c. *Barcl.* de
potest. Pap.
cap. 13.

(c) *Bel.* con-
tra *Barcl.* cap.
13.
(d) *lo* *Barcl.*
pietas. c. 13
(e) *Censura*
confes. c. 19.
(f) *Examen*
censur. 19.

CHAP. XIX.

Of their fourth Ludification
of Kings. In glorious Titles.

FOURTHLIE they mocke Princes with glorious Titles: So Charles the Great got the name *Christianissimus*: And King William of Scotland was called *Defensor Ecclesie*, Defender of the Church, which stile the Councell of Mentz had long before given to *Ludovicus* (a). And James 4. of Scotland was called *Protector* (b) *Christiana religionis*, protector of the Christian religion, by *Iulius* the second. Henry eight of England was called *defensor* (c) *fidei*, defender of the faith, by *Leo* 10. Ferdinand was called *Rex Catholicus*, the Catholicke King, which *Alfonsus* many ages before him had vsed. And the Helvetians were called *Defensores* (d) *libertatis Ecclesiasticae*, Defenders of the Church libertie, by *Iulius* the second.

The ground of such denomination was some benefite receaved. Charles enlarged their *patrimoine*. King William enriched their Church, with the Abbacie of *Aberbrothoke*. Henrie the eight wrote against *Luther*. The Helvetians at *Iulius* the seconds desire scattered the Councell of *Pisa*, when it was gathered to reforme the Church. And Ferdinand was fite for their purpose, by his Catholicke Monarchie, to build their Hierarchie, The end of this denomination was, to proue their Superioritie over Princes, and please them with that Title while they were pulling their honours from them, and to ingage them more to a base subjection. But there is also some presage heerein, for these Titles were some-what *Prophetically*, that the Kings of these Kingdomes should see in Gods tyme reformers of the Church, to purge her from that

super.

(a) *Baron. an.*
847. n. 25.

Connans de
stat. relig. p.
63.

(b) *Camerar.*
de Sanctis Sco-
ria. lib. 3.

(c) *Leo. 10.*
Bulla. 12.

(d) *Goldast.*
replie. p. 432
Kings Titles
are & Popes
triumphs.

superstition which raigned in her, when these titles were given them: For even *Caiaphas* serving his owne humour and prejudice, will some-tymes Prophetically light upon a truth. It hath also proven true in some part: The Kings of *England* proue now defenders of the Ancient and Apostolicke faith: So the Kings of *Scotland* proue also defenders of the Church; and *France* and *Spaine* will follow in that same worke, in Godstyme.

This is like another conceate, when the Pope sendeth to Princes *Roses*, or *Swords* consecrate in the day of *Christs* Nativitie: So *Pius* the second sent a sword to King *James* the second of *Scotland*: And *Sixtus* the fifth sent another to the Prince of *Parme*, for to overthrow the *Hollanders*, &c. *Tiberius* gave great honours to *Seianus*, while he feared his greatnesse, and plotted his ruine: So the Pope sendeth childish toyes to please Princes, while hee pulcheth their honour and power from them.

CHAP. XX.

Of their last Ludification.

In Canonizing Kings.

Lastlie they mocke Princes by *Canonizing*, and a long list of the Names of canonized Kings is set out as a Glasse to them to looke in, but in effect to let them see their reward, if they will serue the Pope. They haue learned it from the olde Senate, with whom divinitie was weighed with humane pleasures as sayeth *Tertullian* (a) For except God pleased man, hee was not made a God, and man was propitious to God: And as it now practised amongst them, it is but a noveltie, and their *Patrone* (b) bringeth not a practise of it before the eight age: The Church till then was destitute of canonized patrons, and had none

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in

(a) Bull 15.

(a) *Nisi homini Deus placuerit, Deus non erit, homo iam Deo propitius esse debet.* Tertul. Apol. cap. 5.

(b) *Bellar. de Sanctorum beatitudine.* Baron. 998 num. 3.

*Bellar. recog.
pag. 68.*

[c] *His tempo-
ribus quibus
P. R. a pieta-
te Veterum de-
generaverant
Principes sa-
culi sanctitate
florebant. Chr
mol an 1026
Better Kings
not canon-
ized than ca-
nonized.*

in Heaven but Iesus Christ for their Advocate: First (says
th hee) *they were worshipped by custome, and thereaf-
ter came formall canonizing.* But when Idolatrie grew,
they ioyned patrons to him, as though hee alone suffi-
ced not: And this conceate they turned also to Kings,
and sancted them at their pleasure, as they found them
superstitious in religion, or obsequious to Rome. Augu-
stine observed that *Æsculapins was made a God; but not the
Philosophers, because men felt the benefite of bodily health by
medicine, but not the health of their soule by Philosophie:* and
hee avouched, that *Plato was more worthie to bee desired
than any of their gods:* So Popes being sicke of ambition
and avarice, canonized such Kings as cured their dis-
eases: No good and auncient Pope did so, but when they
turned monsters, and were fardest from God, they tooke
on them to make Gods by canonizing, they resigned ho-
linesse to Kings, or rather declared that they were more holy
than themselves (c). They distribute their charitie with
discretion, and gaue to Kingdomes their kyndlie titular
Kings, the pride of Spaine, and policie of Italie, either affor-
ded not, or admitted not many such Saints, but the simplici-
tie of the Transalpine people was more plyable to the
Popes, they filled them with Saints, while at Rome they
were drowned in Atheisme.

I demaund if these canonized Kings were holier than
*Melchisedecke, Moses, David, Ezekiah, Iosiah before
Christ? Or then Constantine, Theodosius after him?* I thinke
they will not call them so. If they were not; why are
they canonized, and no the other? Why suffer they these
who are honoured by Scripture, and true histories, to
stand amongst the people without respect, while as the
other are in the Roll of Heavens Advocats, and
honoured with Temples, Dayes, Altars, Services, &c? And
if these other bee holier as they are indeede, why is the
Church defrauded of their intercession? They are lyke
their

their forefathers the *Romans*, who apotheosed manie wicked men; but did not so to *Cato*, of whom *Velleius* sayeth, that he was in all things nearer to gods than men, and that hee was free of all humane vices. Neither did they referre in the number of their gods, *Scipio Nasica* their high Priest, whom *Augustine* calles better than all the gods. (a) So of some of the Popes gods, the common speech is verified, that manie mens bones are worshipped on earth, whose soules are tormented in hell. (b)

But heerein the Popes would proue their superioritie over Princes, for hee that deifies, setteth himselfe above that that is deified. They would reallie be Kings, and therefore pleased Kings in making them titular and imaginarie Saints. But it is no Divinitie that is subiect to men, and that mutuall protection is ridiculous, when gods keepe living men, and men keepe the statues of dead gods. (c) So they know nothing about Kings, but the two extremities of *Excommunication* or *Canonization*: If Kings serue them baselie, they shall bee deified by *canonizing*: If not, they shall bee damned to hell: But there is no truth in any of these, and both of them argue an *Antichristian presumption* in Popes: They vsurpe over Kings, in casting them downe, and setting them vp at their pleasure, and over God himselfe, in making gods and thrusting them on him as intercessours.

I close this point with *Cicero* (d) wondering at *Romulus* Apotheosing: For though times of ignorance made men gods, yet it was wonderfull in the midst of learning, men were so exalted, but hee satisfieth himselfe in that none, but Rome counted *Romulus* a god, and that when shee was little and beginning. So it was no wonder in the middle Ages of darknesse, to see Rome canonize men, but now in so great a light of the Gospel, and in the Contest with Rome for her Idolatrie, to see her multiplie her tutelar gods, it is wonderfull. But wee may content our selfe with

(a) *Augu. Civ. lib. 1 cap. 23. § 32.*

(b) *Multorum in terris cineres veneramur, § offa,*

Quorum animas Orcitona mina dira necant.

(c) *Tertul.*

(d) *Magis est in Romulo ad mirandum, &c. August. Civit. l. 22. cap. 6.*

[c] *Quis au-
tem Romulum
Deum nisi Ro-
ma credidit.
vbi supra.
Ecce attendi-
te &c. Ibid.
lib. cap. 3^a*

Cicero. Who taketh these to be gods but Rome (a) & that not in her minoritie & beginning, but in her maioritie and declining to destruction? I intreat you therefore with Augustine, to consider of this your Pagan impietie if your minde, so long drunk with errors, suffereth you to thinke of anie wholesome thing. And this much of their cloakes of thame, or their spider-web-covertures of their open tyrannie.

The fourth and last Section :
*Of their foolishnesse and madnesse.
manifested in their fruites.*

CHAP. XXI.

*Of their affected ignorance in the consideration
of the two great powers Civill and Ecclesiasticke.*

Two great
powers.

THeir foolish madnesse is plaine if wee consider their course and their fruites that follow. Their folie considered not aright these two powers civill and spirituall; and their ignorance was rather affected than simple; to make greater way to their violent pride.

God ruleth the world by two distinct powers, Civill and Ecclesiasticke: For Religion must bee in the Republicke, and the Republicke must bee in Religion (sayeth Opatius)

(a) The Church and Common-wealth are as the two Estates, and everie one of them hath its owne full power and authoritie in thinges that concerne it. They are both of God, and none of them is that way more worthie than the other, as to subiect the other to it. *Neutra potestas est altera eo sensu dignior ut alteram sibi subiciat utraq; enim est in suo genere prima, & ab altera independens.* Each of them in its owne kind is prime & independent from other. But yet they are distinguished from other in their endes, Taske
and

(a) *Religio-
nem in repub.
& Rempubl.
in religione ef-
se oportet. Op-
rat. Milevita
Spalat. Offens.
Error. Suarez
esp. 3. n. 61.
I. em. lib. 6.
c. p. 3. toto.*

FOR PRINCES AND POPES.

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and *meanes* for that end. They haue both God for their *Author*, and generallie the good of mankind for their end, but their proper ends are different: For the spirituall power leadeth onely to a *spirituall and eternall good*, whereas the *civill absolutie* looketh first to an *humane & temporall good*: All mankind lyeth flatte on the Earth, notwithstanding of all other Callings: But the Pastoral calling pulleth him from the earth and lifteth him to Heaven.

The *Taske* of the *Spirituall*, is the *preaching of the Word, ministratiō of Sacraments, and the use of the Keyes of the Kingdome of Heaven*, directing mens consciences in the will of God, and correcting them Ecclesiastickly. For which cause the *Pulpit* is called the *Tribunall of the Church*, because therein Pastors doe publish more glorious Lawes than the *Prætor*. The taske of the civile power is notoure in things *Civile*; and for *Religion*, it is appointed of God to defend the Church, and truethe in it: *Indite and gather Councels, and ratifie their Canons, to abrogate superstition and idolatrie, to provide Pastors with house maintenance, and maintaine their provisions against the sacrilegious*. In a word, the power of the Church is not *temporall* but *spirituall*; not a *coactiue*, but a *directiue* power: And the power civile is not *spirituall* but *humane*; not *directiue* but *coactiue*; to see all these spirituall duties performed in their Kingdomes. God hath not set them vp as *contraire and opposite*; but as *diverse*, and that for *agreement and mutuall helpe*, to make vp an *Harmonie of government in mankinde*.

These two powers cannot compete to any one person
(a) It is neither *lawfull nor seemlie* for *Princes* to *preach, baptize, communicate people, excommunicate, delinquents, &c*. Neither is it tolerable in Pastours to *denounce warre, lead Armies, shedde blood, and swey a coactiue power*. *Ambrōse* (b) riddeth the marches clearelie, *Wee pay* (sayeth hee)

Their task.

*Super pulpitu,
id est tribunal
Ecclesia, Cyr.
epist. 24*

Incompati-
ble in one
person.

(a) *Causab.
de libert. Ec-
clesiast.*

*Hincmar. de
potest. eccl. c. 1*

*solvimus quæ
sunt Casars
Casars &c
Ambros. de
basil tradend.*

*(a) Quæ di-
na sunt impe-
ratoria poten-
tati non sunt
subiecta. i. dem
l. 1. epist. 33*

*Constat. Imp.
Basil. Imp.
apud Baron.
886 n. 1.
K James in
Dem 53 Rex
Casarub de lo-
bertat Eccles.*

*A sort of mu-
tuall subor-
dination.*

*[a] Spalat
lib. 6 cap. 3
Id. Offens. er-
ror. Suarez
c. 3 v. 61.*

hee) to Casar the things that are Casars, and to G O D the things that are Gods. The tribute is Casars, and not denied. The Church is Gods, and ought not to bee adingded to Casar, because Gods Church cannot bee Casars right. Which none can denie is spoken with the honour of the Emperour. For what is more honourable, than that the Emperour be called the Sonne of the Church——For a good Emperour is within the Church, and not about the Church. And in another place, (a) Divine things are not subiect to the power of the Emperour——And thereafter places pertaine to the Emperours, but Churches to the Priests. The right of the publick walls is committed to thee, not of the sacred, so sayeth he to the Emperour, who craved the Church to bee delivered to the Arrians. Athanasius, and Ambrose speake distinctlie: That Princes are in the Church by profession and possession of grace, and so the Sonnes of God, and of the Church: They are not over the Church, for her direction but for her protection; her Parents, but her Nurce-Fathers.

Wise Kingsever granted the different power and interesse in things civill and Ecclesiastike. That in the first they were Lawmakers, but in the second were directed and admonished themselves: In the first, they had a power both to make and allow Lawes for the publicke good: in the second, they are preservers of Lawes, not to decerne therein with authoritie: But to order matters Canonically according to the Lawes of the Church. The Church first discerned Trueth from Heresie, and then decerned: And Princes ratified their decrets. Pastours decrets according to the trueth obliged mens Consciences to follow the truth, and Princes outwardlie inioyned the People to follow a knowne truth.

I though these two powers or callings si nplie considered be not subiect to other, yet there is a sort of mutuall subordination (a) in the persons that are cloathed with them: Princes are aboue Pastours in respect of civill E-

minence

minence of outward government, and compulsion, to direct their ductie as Pastours; though not in the *intrinsecall direction*. And Princes are subiect to Pastours, in respect of the *informing and directing of their consciences in Religion*. The one is subiect to the other *civillie*, the other *spirituallie*. Pastours are subiect to Princes. *Let euerie soule bee subiect to superiour powers.* And Princes are subiect to Pastours *spirituallie*. *Obey them who have the over-sight of you, and submit your selues.* And yet notwithstanding of the comparison of the callings, GOD hath wisely subiected Pastours to Princes. First, because the *Kingdome of the Church is not in this World*. But principallitie, hath the *beginning, vse and end in this life*, and therefore heere must they haue the preheminance or else never. Next, because of *universalitie*: For the Church of GOD is not in euerie place: And yet these humane Societies without a Church haue both neede of, and are governed by principallitie. Thirdlie, because of *Ancietie*; for albeit GOD had a Church ever since hee called on *Adam* in Paradise, yet ere the Church came to any greatnesse in number or conspicuousnesse in the vse and worke of spirituall power, Principallitie had the own Government and eminencie among men. For this cause some (a) haue pressed the name of secular power from the Ancietie, as though it beganne *cum seculo*: Though more properlie it bee called a temporall power from the object and meanes.

This great blessing reformation bringeth unto Kingdomes, to ridde merches betweene these powers: Amongst other things this inrag'd Luther, (b) that hee saw Princes *mocked and abused as beasts*: Therefore hee vendicate their honour from the Popes tyrannie. Wee teach according to Gods word, that Princes and Preachers are mutually sheepe to other: Princes to Preachers in respect of their spirituall office, informing, and counselling them out of

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*Interna vero
Ecclesiastica,
integra relin-
quit iudicio di-
rectum Eccles-
iam quam quo-
que animam
& conscientia,
omni subiecta
est. Rom. 13.
pag. 56.*

Rom. 13. 1

Heb. 13. 17

*"Christ bee-
ing the only
spirituall Mo-
narch.*

*(a) Hermas
Let. de pace
Eccles. l. 7 c. 5*

*Their merches
Ne principes
quasi bruta ani-
malia tra-
ctantur, Lu-
ther.*

(a) *Lex Christi
est subiectum
imperium sacer
dotali. Nazia
nus ad Cyp.
Nos eminenti
oribus potesta
tibus subiecti
sumus. Ibid.
Bellar.*

Their con
currence,

(b) *Res huma
na aliter tuta
esse non pos
sunt, &c. Leo
epist. ad Pul
cher. 6.*

(c) *Deus &
Rex. pag. 3*

(d) *Gratian.
caus 23. quest
5. Can. Prin
cipes*

(e) *Bernard.
Epist. 243.*

the word of God: And Preachers to Princes, in respect of a temporall coactive power, to protect them, or correct them, if they offend. If wee consider in Mankind a spirituall Sphere, *Preachers are above all*: In which sense *Nazianzen* sayeth, that (a) the Law of Christ hath subiected the Empire to the Priest. But if wee consider it in the Sphere of Temporallitie, then *Princes are above all*: And so that same *Nazianzen*, Wee are subiect to supereminent powers; but they will haue Princes as *Sheepe to Preachers* simple, and their Priests to bee sheepe to none but to the Pope, of whom they will bee ruled, not onely in spirituall things, but also in temporall.

When these two Powers kepted them within their boundes, they were helpfull to others: *Pastors by religion wrought the consciences of people to the obedience of Princes*, and Princes by their coactive power held people in the obedience of the Gospel. And *Leo* (b) commendeth this concurrence: For humane things (saith hee) can not bee safe, vntlesse both the Kingly and Priestly authoritie defend these things that pertaine to religion. And our more royall *Leo* said, that (c) these two powers are so straitly conioyned, that either of them dependeth vpon the safetie and incolumitie of the other: And *Ishodore* (d) Civile powers were not necessarie in the Church, except to fulfill that by terror, which the Priest can not doe by his doctrine: Oft-tymes the Kingdome of Heaven is furthered by the earthly Kingdome that such as doe contrare to the faith, and discipline of the Church, may bee broken by the rigour of Princes, &c. And *Bernard* (e) sheweth both the possibilitie and expedience of their agreement, in his peaceable resolution. *Non veniat anima* (saith hee) *in concilium eorum; non enim viri usq; institutor Deus, in destructionem ea connexit, sed in adificationem*: Let not my Soule come in their counsell, who say that the peace and libertie of the Churches will hurt the empire, or that the prosperitie and glorie of the empire will hurt the

the Churches: for God the Author of both hath not conioyned them for destruction, but for edification. It had beene good for them, if they had followed his advice, that these two powers would ioyne their myndes together, who were ioyned by Gods institution, let them mutually cherish other, and mutually defend other (a). But where Princes and Pastors passe their boundes, and inroached vpon other, the exercise of their power was the Apple of strife. The matter it selfe was two great powers in their kinde, and the respects of mutuall subordination, and subiection, was a faire colour for ambition to vsurpe, and for the rebellious to resist.

(a) Iungant se
animis qui
iuncti sunt. In
Rituro. Ibid.

It cannot bee denied, but there were faults on both sides: Some Princes haue given too much to Cleargie men, as they who gaue homage to Popes. This came of Superstition, which first playeth the Iugler to blind, and then the tyrant to force them to doe as that blindness lea-
deth them: When they were possessed with Superstition, the Popes ambition could exact nothing of them, which they thought not reasonable.

Extremities
are noysome
Iliacos intra
muros.

Some Princes againe haue fallen in the defect, and given too little respect to Pastours: They saw their persons base in worldly things, and considered neither their calling nor their worke; and so counted them baser than any of their Estats. This misregard was helped by some flatterers of authoritie, who either of ignorance, or Invy haue spoken and written disdainfullie of Pastours Calling, and equalled it to the basest handie craft in Cities. To let that passe (in respect of personall subiection to outward Governement, and of civill censure in case of breaking the common peace) yet the comparison of these Callings is odious; for both iudicious Princes (a) and auncient Divines without passion or contest, haue giuen it greater respect, and casting these two powers in the Ballance, Nazianzen compared the one to the Soule, the other to the Bo-

Neglect of
Pastours.

Deus & Rex.
3.56

(a) K. James
in *Vetus Rex*
Nazianzen
ad cives ter-
ror.

Chrysost, de
acerd. l. 3.
Ambros. de
dign. sacer-
dot. c. 2.

Pastours Cha-
racter.

1 Cor 3. 9
1. Theff. 5. 12.
13.

Daniel. 12.

die Chrysostome vs the comparison of the Heaven to the Earth: And Ambrose the comparison of Gold and Lead.

We allow not the bad *Consequences and Practise*, which Papists draw out of these popular comparisons, yet there is a considerable Truth in the things; for the Pastours calling is only about things *spirituall* and *eternall*. The Angels would thinke it no disparagement, to *dispense* the mysteries of the bodie and blood of Christ, to cleanse men in the *Laver of Regeneration*, and to stand *betweene God and man*, in delyvering his will to them, and presenting their prayers to him. Beside that comparison of callings, the person of Pastors haue a great excellencie in respect of Gods *choosing* them to the worke, his *furnishing* and *assisting* of them in it. Mens greatest excellencie in deede is by the *Grace of Christ*, as they are Christians renewed and sanctified: But particular callings giue also some *qualification* to the persons that are *eled* with them; and the Pastorall calling qualifieth their persons with a *spirituall* respect, because they are Gods instruments in a *spirituall* worke. Their *aptitude* to a *spirituall* worke, giveth them a *spirituall habitude* and Gods *employment* therein giveth a sort of *transcendent specification*. Second causes though of one kynde, take a diverse respect, both from the object, and from the *employment* of the first cause: And it is greatest excellencie to bee Gods instrument, in *converting*, *renewing*, and *saving* men: For they that turne Soules, shall shine as the starres in the firmament, whereas others shall shine but as the firmament it selfe. If sanctification bee ioyned in Pastours with the excellencie of their aptitude and *employment*, then they are Gods first borne with a double portion of holinesse: And that without preiudice of the externall supereminencie of honour, and authoritie, which God hath seated in Kings: The one breadeth a sacred, inward, and *spirituall* reverence, as to

Gods

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Gods Ambassadors. The other an outward, and civile reverence, as to the toppe of humane Maiestie: This is proper to the supreme Magistrate alone, whom God hath invested with *Nomosethicke* prudence, and *Architectonick* power in matters sacred and civile.

But Papists abuse these comparisons of the Auntients, while they turne them in arguments for the exemption, and deny obedience in temporall things to Princes, and claime a *temporall precedence and preheminance*. God is the God of order, and alloweth on Princes *supreme honour* as their due in civill Societie: As for *spirituall excellencie* of Pastours, it doth neither cōtaine intrinscalle, neither clameth by way of consequence, any preheminance in temporall things, but in spirituall allanerlie. All their iurisdiction is merelie spirituall, as *Halenfis* sayeth, *that the spirituall power iudgeth according to the spirituall punishment, and not according to the civill*: And it may bee instanced by the Apostle who (doubtlesse) if hee had civill power would haue used it against the incestuous man, and punished him civilie: But hee knew the reach of the Apostolicke power to be spirituall, and therefore censured him spirituallie with excommunication. But most clearelie, *Augustine* disclaimes it in Christs Name. *Hearken, O Iewes and Gentiles — hearken, O kingdomes of the earth: I stay not your domination in this world, &c.*

Heerein Popes *surpe* most who haue least right, the excellencie of Pastours flowed from their pastorall calling, and their discharge of it; but hee is an idole pastour, who hath thrust himselfe in the most eminent place of the Church, and yet is least in worth. *The least Pracher is worthie of more honor thā he though he were in his pontificals*: Hee preacheth not and so can neither bee the Vicare of Christ, nor successour of his Apostles. For *Christus Rex & Dominus noster* (as *Bellarmino* acknowledgeth) *non erat occupatus in rebus temporalibus, sed predicatione verbi,*

N 3

& cons

1 Cor. 4. 1
1ob. 33. 23.

Papists abuse
these com-
parisons.

*Bellar. respons
ad Apol. c. 4.
Halenfis part
3. quest. 40.
num. 5.*

*Audite gentes
August. Tract
1ob. 115.
Dumbe Pops
haue least ex-
cellencie.*

*Bellar. de offic.
Princip lib.
1. cap. 22.*

(a) *Past. remie
populo hunc,
aut nega, aut
exhibe, &c.
Bernard con-
sid. lib. 4*

Ancient Pops
preached.

(b) *Baron.
855, n. 21, 26.*

(c) *Nec facit
ea visibiliter
qua fecit, &c.
Becanus. refut.
Apol. Reg.
Ang. paradox.
1.*

& *conversione animarum*: Christ was not busie in temporall things, but in preaching of the word, and conversion of Soules. But he inverteth Christs Dyet, neglecting preaching & imploying himselfe altogether in temporall thinges: Neither can hee be Peters successour, if wee trust Bernard (a) Thou thy selfe a Pastour to this people ——— least thou deny thy selfe to be his heire, whose seate thou holdest. This is Peter who never went out decked with Jewels ——— and yet without these hee believed that command might bee fulfilled: If thou love mee, feede my Sheepe. For in these things thou succeedest not to Peter, but to Constantine ——— Thou art a Pastours heire, bee not ashamed of the Gospell, to Evangelize is to feed the flocke, doe the worke of an Evangelist, and thou hast fulfilled the worke of a Pastour.

Their Analist (b) commendeth preaching Popes, *Sergius secundus* for that hee was *predicatione liberior*, a free Preacher, and *Leo* the fourth, that hee was a preacher of the word, and left an Homilie in register, to direct Church-men in their office, which *Baronius* closeth with this marke, *Pervigilis cura pastoralis, nobile documentum*, a notable document of a wakerife pastorall care. It is a notable document indeede to proue *Leos* pastorall care, and to convince the later Popes, who are all together voyde of that care. *Becanus* (c) also overthroweth the Popes Vicarshippe in that same place, where hee pleadeth most for it. Hee scoffeth at that saying of *Tertulian*, that Christ reliquit *vicariam vim Sp. Sancti*, the vicariat power of the holy Spirit to rule his Church: And proueth the holie Spirit cannot bee such an Vicar, because hee doeth not these things visiblie, which Christ did in his mortall flesh, for hee neither administreth Sacraments, neither preacheth in publick. This concludeth as strongelie against the pope, for as the holie spirit cannot visiblie & bodilie exerce these offices, so the pope (though hee may visiblie exerce them) yet doeth it not at all, but in place of a Vicare, hee is that abuse

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abuse and blot in the Church, whereof S. Cyprian speaketh (if that be his worke) *The tenth abuse (a) is a negligent Bishop, who requireth his degree of honour among men, but keepeth not the dignitie of his Ministerie before God, whose Ambassage hee beareth.* The pope is wholie taken vp in consistoriall businesse.

But since hee must bee called a Preacher, let him haue it in that sense that Gregorie speaketh of: *Nova atque inaudita est ista predicatio, que verberibus exigit fidem: This is a new, and unheard sorte of preaching, which exacteth faith by strokes.* And if hee will haue honour for doing his office, let him haue it, as (b) Philo telleth, the high Priest amongst the Iewes, albeit hee was inferiour to the King, yet so long as hee was in his Ministerie entering in the Temple, cloathed with Aarons garments, &c. — In that respect hee was aboue the King. Let the Pope then exerce hierarchicall functions, as Christ, his Apostles, and the first godlie Popes did, and then let him pretend his spirituall eminencie, and claime the honour due to it. But so long as his preaching is the roaring of Bulls, Curses, Excommunications, &c. from the Capitoll, hee is Abaddon, and not the Vicar of Christ.

But what would the Pope and his Cleargie say, if the Emperour vpon the ground of his supereminent power, would raise contrare positions and practises, and so pay the Pope home in his owne coyne? *As first to exempt himselfe and Kings and Princes, from all sort of Ecclesiasticke subiection, as to heare the word, partake Sacraments &c.* Next to use proscription against them, cutting them off from the common liberties of subiects. Thirdly, to depose them from Ecclesiasticke offices, and discharge them from all exercise of their calling. Fourthlie, to cause their people contemne them and set vp some other ambitious Church-men in their vaking rowme. &c. That claime of Princes over them in spirituall things, were as iust as their vsurpation over Princes

(a) *Decimus gradus Abusiois &c. Cyp. de Abus. socul. c. 10.*

Latter popes are bloodie, paltours.

Lib 2. Epist. 21.

(b) *Extra ipso Rege superior. Philo de pre-fugiu. Item de vit Moys. 2.3. Sixt. Senens.*

5. Annot. 176

Emperours may as iustly bee Popes, as popes Emperours.

Boz. Mon.

l. 12

(a) Nec impe-
rator iura

Pontificatus

arripuit. &c.

Nicol. 1^o Epist.

ad Michael.

1^o p. diff. 96

Cum ad ve-

rum.

Babels con-

fusion in

Rome.

(a) Philo de

confus. & de

Gigant.

They suc-

ceede Pagan

Priests.

(a) Sed Regē

Christo &

Pontifici, &c.

Bellar. contr.

Barc. cap. 17

(d) Pagani

imperatores

id. m. &c.

Nicol prim.

ubi supra.

(e) Pontifices

& Religiosi

bus Deorum.

& summa rei

publica prae-
stet.

(e) Iuris 1.

25 50.

(a) Bellar lib.

de Rom. Pont.

Princes, except wee trust the conceate of *Eozius* who affirmeth that the *Ecclesiasticks* take upon them the secular power and iurisdiction, but the seculars may not take upon them the *Ecclesiasticke* power. But their owne Pope *Nicolaus* (a) crosseth this conceate, and maketh the opposition equall, that the *Ecclesiasticks* may no more haue a temporall power, than the Emperour may haue a spirituall.

Heerein was a Masse of their folies, they confounded things that God had distinguished, *Spirituall* and *temporall*, *heavenlie* and *earthlie*; and so verified *Philoes* first and better exposition of *Babylon*, to agree to them, to wit, that *Babylon* signifieth *Confusion*. (a) Next with that *Confusion* they inverted all, and made temporall thinges their end, and neglected spirituall: They pretended that they vsed *temporalia* in ordine ad *spiritualia*, but in effect they vsed *spiritualia* in ordine ad *temporalia*: And so verified of themselues *Philoes* other exposition (b) of *Babylon*, that it signified *inverting*. No right, no reason could content them to keepe their owne place, and suffer Princes to keepe theirs, as God had designed to both, but they will haue the King subiect to *Christ*, (c) and to the Pope, and the Pope, subiect to *Christ* onelie. Therefore with this their *Babylonish* confusion and inversion, they proued the selues by *Nicolaus* (d) testimonie to bee the successeurs of *Pagan Emperours*, who would bee both *Priests* and *Kings*: But we need not draw this by way of cōsequence. Doctour (e) *Marta* granteth it in a plaine Assertion, that in these auntient times all businesse were dispatched by the *Priests*, and confirms it by *Ciceroes* testimonie, that the chiefe *Priests* among the *Romans* did swiey both the *Religions* of the *Immortall gods*, and the chiefe matters of the *Commonwealth*. For which cause it may bee coniectured that their controverlar (e) (speaking of their Pope, calls him rather *Pontifex Romanus*, then *Episcopus Romanus*, that vnder that olde *Pagane* name, he may insinuate the Notion of his two-fold *Pagan* power.

As for his Consistoriall businesse, whereof I spake before, *Palaeotus* (a) hath plastered that sore, and telleth that the Popes businesse in the Consistorie about temporall things are hierarchicall acts, because they are ordered to a spirituall end. So great is his power, that treasons, deposing of Kings, overthrow of Emperres, &c. are all turned in hierarchicall acts by his meddling. But I would know to what sort of hierarchicall act these may bee referred, for *Dionysius* (b) recounting the acts of Ecclesiastick hierarchie, hath no such matter: Therefore they are his Monarchick exercises, which hee hath taken up, since hee disdained the Ecclesiastick hierarchie.

This is farre from *Chrysostomes* minde, who thinketh that Christ forbade his Apostles to take provision for their journey, that they might onelie waite on preaching, as the Apostles also did. How then doeth the Pope, who is altogether taken up with temporall businesse? *Gregorie* (c) calleth it an earthlie disposition, when men forget heavenlie things, and thirst onelie for earthly things. If their Visions tell that the Bishop of *Anconas* (d) Soule acknowledged it selfe iustlie in hell because neglecting preaching, hee waited onelie upon worldlie shewes, banquets, and such other toys. What shall become of the Popes who are worse employed in oppressing the Church, and disturbing Europe? And if *S. Augustine* say truely, That the heart of the Wheate is in heaven, but the heart of the Chaffe is on earth: Then surelie the popes must bee Chaffe, and not Wheate, since his heart is all on the earthlie Monarchie.

This then is their wilfull ignorance, whereby they deny to Kings not onely their *Architectonik* power, which maketh them *custodes utriusque Tabulae*: And *Pastores populi*: Keepers of both Tables: Pastors of people, and Nurce-fathers of the Church: but also their *Eminencie in temporalibus*. For the Pope hath supreme temporall iurisdiction temporallie and directlie (saith *Marta*) And againe, hee hath

O

univer-

Popes pro-
saibenesse,
made holi-
nesse.

(a) *Dicatur*
Papa his ipse
&c Palaeot
de consuet. Con-
sist. Conclus.
Pag. 364.

(b) *Dionys* de
Ecclesiast. hier-
arch.

March 10.

Luk. 9.

Act. 6.

(c) *Amisus* bo-
nus celestibus
terrenum est
omne quod fi-
ciunt Greg.
moral. 29. c.

10.

(d) *Inter E-*
pist. Aug 206.
Aug. comen.
Parm. l. 3. c. 3.

Isa. 49. 23.
Ibid 60. 10.

Marta jurif.
1. 29. 1010.
bidem part. 4
Caf. 79. 41

About. Ann
1070.

Cap. per Ven.

Their tyrann
ie irritats
Princes,

Plating
Aventin,

Ecclesiast.

universall Dominion, universallie and over all. Papa habet supremam temporalem iurisdictionem, temporaliter & directe. Item habet universalem iurisdictionem & Dominium in universali in omnibus.

Petrus Damianus was the first who affirmed the Popes temporality, and thogh ever since it hath beene in vigour yet as an exposed foundling of an uncertaine father: For the defenders of it cannot agree on the originall: Some father it on Christs institution: Some on the tradition of the Apostles: Others on Councils, expounding Scripture so: Some on the Donation of Princes: And some on Prescription. It is a staggering faith whose prime article knoweth not the father. But let them stand at Innocents the third decretal, Reges in temporalibus superiorem non recognoscunt.

CHAP. XXII.

Of the fruits of their folie, and first: Of Irritation.

THIS much of their foolishnesse in the course of vsurpation, follow the *fruits*, which are either in regard of the *partie offended*, or of *themselves*: In the *partie offended* it worketh *irritation*, and an *exact inquirie* of the *matter*: In themselves, it worketh a *discoverie* and *distruction*. Irritation came necessarilie of so violent and insolent courtes, as to use *Princes for Lackeyes*, to cause them wait on bare footed in winter not to find *accesse*, to tread on their necke. These and the like indignities were intolerable: For though Princes can oversee small offences, yet when their *Life, Honour and Authoritie* are treaded under foote, it were not patience, but senselesseenesse not to be moved: And to these *matchlesse indignities* put *supreme powers* to *supreme perturbations* of indignation and anger; for *oppression maketh wise men madde*. Their generous spirits were as farre irritate by indignities, as they have the prime and floure of ingenuitie.

this

Their vile in
gratitude to
Princes.

This was augmented by many respects of their iniur-
ers: In their *Persons* they were *subiect to Princes*, their
calling was *spirituall*, and ought to haue procured every
way their good: Their *obligement* by good deede was ex-
ceeding great, for they had received liberties and terri-
tories from Princes, and so were *obliged to gratitude*. But
all these could not moue them to their duerie: There-
fore their iniuries were more greevous to Princes. This
foule ingratitude was contrar to that which *Charles (a)*
the great expected in his liberalitie to the Church:
*When hee saw the Germans inclining to rebellion, hee thought
the best way to secure the Impyre to his house, was by giving
large Lands and principalities to Church-men, and that bee-
cause of their holie calling, and that their Children succeeded
them not, and in case that Princes rebelled against his Poste-
ritie hee thought Church-men both by their excommunication,
and ciuill power would hold them in order.* But all turned
heere contrar to his expectation, (b) for in all sturres
the Impyre had not such aduersaries as Church-men.
And herein was verified the old Apologue (c) of the *Axe*
and the *Oake tree*. The *Axe* without an handle lay on the
ground, and intreated the *Oake* for as much timber to bee an
handle vnto it, under promise to cut downe the brambles that
molested the *Oake*, but when it was so mounted, it turned a-
gainst the *Oake*, and cut it downe also. So when the Pope
got the temporall power by the gift of Princes, they
turned it against the Givers. And the parable of *Ioannes*
de rupe scisa (d) is not vnlik of a naked Bird who begged fea-
thers from other Birds, and when they had busked it with lent
feathers, it began in pride to smite them who had decked it.

And most of all, they provoked God to anger, for they
made his Name and trueth to bee blasphemed, when
men saw nothing in them but the desire of a worldly do-
minion: They layed a *stumbling blocke* before people, to
hold them on the earth, when they should haue led them

(a) *Carolus*
Mag—om-
nes panè ter-
ras Ecclesie
contulerat.
Ec. Wilhel.
Malmes. l. 5.
apud Spalat.
Lib 6. cap 7
n. 29

(b) *Sed quod*
Carolus puta-
uit sibi Ec.
ibid.

(c) *In syluam*
amplam Venit
olim securis
ferrea inermis
atque Ec.
Spalat. Lib. 6
cap. 5. n. 173.

(d) *Frosard.*
vol. 2,

to Heaven: The pietie of olde Prelats, turned Pagans to Christianitie: But they did what they could to make Princes and people forsake the Religion of so proude and fleshlie Prelats. That which seemed to bee peace betweene Emperours and Popes for some three or foure Ages, was but a conspiracy each of them flattered other in offending God, but hee turned this just irritation of Princes in a preparative to reformation, that Princes being sensible of the affronts done to their honour by the Popes tyrannie, might bee led to feele the wounding of their soule by his heresie, & so stirred vp to reform the Church in both.

They irritate people:

People were also irritate: For beside their defrauding of spirituall comfort, wherof as then they were senseles, they were cast in civill discord. The factions of the Guelphs & Ghiblins, so called from *Gulfus D.* of Baveere, & *Conradus Giblingen Ann. 1140. &c.* The excommunication of Princes turned them all in division, some of duetie & conscience adhering to their princes, other of superstition and treason falling frō them; Kingdome against Kingdome, & Kingdomes, Cities, and Families divided amongst themselves: so soone as the alarme was given by excommunication, there was neither peace, nor place for Neutralitie, but the olde bloodie proscriptions of *Sylla* and *Marius* were acted everie where. This made them wearie of such broiles, and disposed them to embrace a more peaceable Religion, that would keepe them in peace with their Princes and Neighbours.

This irritation is a disposition to Reformation.

Their intolerable crueltie against the Emperours enforced the world to this remeede, *Gregorie* the seventh, against *Henrie* the fourth, *Paschal* the second, against *Henrie* the fifth, *Innocent* the third against *Philip*. *Innocent* the fourth hyred men to poyson and slobbe *Fridericke* and *Conrad*. *Iohn* the twentieth two, and *Benedict* the eighth vexed *Lodovicus Bavarus*. They excommunicat them, stirred vp other Princes to invade them, and forced them

them to base & unreasonable conditions of peace, they poisoned them with the hostie or cup. It is impossible to consider what miseries these iarres brought on people: For Ottho testifieth that they brought so many evils and Schismes, and involved the bodies and soules of men in so many dangers that the crueltie and durance of that persecution was sufficient to prove the miserie of mankind. In all these broyles, people smarted, & being brought to desperation, were forced to take some course to vendicat themselves. Their law provyds that *seidum meretur amittere, qui seidum inficiatur*.

Otho, Frislin
lib. 6. cap. 36
Demi Rex.
pag 64.
Tot mala, tot
schismata, tot
sā animarum
quasi corpo-
rum pericula
involvit, &c.
Casaub libe.
Eccles.

CHAP. XXIII.

Of the second fruit of their folie:

An exact inquirie of the matter.

THe second fruite of their foolishnesse, is an *exact inquirie of the matter*: When men saw their tyranny, they inquired the cause, and as *Tertullian* (a) speaketh of the Martyrs, *when they know the truth they follow it*. For as hee speaketh in another place, *who so studieth to understand, (b) shall bee forced to believe*. Their tyrannie is so grosse and manifest, that the world shall bee forced to see the thing they could not imagine. *The more that Princes inquired, the more they found their owne innocencie and the tyrannie of the Pope*. Moderate iniuries are tolerable, but extreme indignities put men to the highest degree of redresse, & so bring them neerer to a remed, thā lesser wrongs. This was a meeting of their *Inquisition*: For their bloody *inquisitors*, inquire persons to destroy them; But this *inquirie* seeketh out the cause to follow the truth.

If they had kept themselves in moderation, the world possiblief would have bidden in their implicate Faith, in the point of iurisdiction, as well as in doctrine: But when they

Inquirie
bringeth
knowledge.
(a) Et inqui-
rere accendi-
tur quid sit in
causa, &c.
Tertul. ad
Scap. cap. 5.
(b) Qui studu-
erit intelli-
gere, cogetur &
credere. 1d
Apol cap. 18.

Their extre-
mities bring-
eth their
ruine.

The Popes
onsets are
his foiles,

God provi-
ded pleaders
for the au-
thoritie of
Princes.

*Lego & rele-
go gesta Ro-
manorum.*

*(b) Defende
me gladio tuo
& ego defen-
dam te cala-
me meo Oc-
cam*

*(c) Goldast.
Constitut.
le. Politica.
le. Monarchia
le. Replica.*

went to intolerable insolencies, men were forced to inquire in the state of the matter, as a man brangled in his possession, searcheth all his writs. So Princes set Lawyers Divines, &c. to worke, to plead their cause at least by writ, for there was no place for iudiciall pleading their partie being their Iudge, and stopping all meanes of redresse by his tyrannie. Everie onset that the Popes made, brought both a new search of the matter, & a new discovery of their shame: Divines & Politicks were divided amongst themselves, and their contraire disputs and treatises made the worl I see more in these deepes, than otherwise they could haue scene. Their strife with the two Henries gaue some light: the other with Fridericke Barbarossa gaue more: Even in these times of greatest tyrannie, God raised vp some good Patriots, to plead the cause of Princes, as well as hee had *Witnesses of the truth*: And though the Pope bare downe the one vnder the name of Hereticks, and the other vnder the name of *politicke Shismaticks*, yet their workes testifie, that God lette not Antichrist, pride goe without a witnesse.

It is a wonder that so many durst write so plainelie in those Ages, and of that argument that was then tossed *de potestate imperiali & Papali*: Beside the Sorbone who proved loyall to their Princes: Many Divines elsewhere made it their taske, as may bee scene in *Otho Frisingensis*, I read and I read over againe the doings of the *Romano Bishops*, &c. And the fruite of their reading (at least so many of them as were honest minded) was with Occam to implore the Emperours protection. *Defend mee O Emperour with thy Sword, and I shall defend thee with my Penne*; so dangerous a thing it was then to write the trueth. Goldastus (c) hath done good service to God, and authoritie (but hath given a blow to the Pope) in gathering together in great volumes these many Treatises, which were scattered in obscure corners: As a Physitian by seeing the

the *Recepts and Medicine of a diseased Age*, will easilie know what hath beene the Epidemicke disease of the time: So a iudicious Reader will perceiue that Christendome was then in a *burning fever by the Popes ambition*. such were then the Emperours best defences with *Apologies, Protestations, &c.* Their authoritie was broken, the *Maiestie of the Impyre defaced*, and their Sword so blunted, by *superstition in their people*, that they could neither defend their right, nor revenge their wrong. And if wee consider exactlie the ingynes of these times, wee shall finde that God stirred vp for the defence of Princes the most godly, *iudicious and learned men*; but a *rabble of fleshlie flatterers* defended the Pope. This great exact search of the matter was a second preparatiue to reformation: Irritation gaue the first by the *Alienation of Princes minds from the Pope*: And this inquirie gaue the second, by the *illumination of their mindes in the trueth*.

Best spirits
defended
Princes.

Slavish spi-
rits defend
the Pope.

It will befall him as to the *Asse*, who not content with his long eares, asked two hornes of *Iupiter*: And beeing importune in his pleading, hee got his eares cut off: And when the *Persians* were not content with their dominions in *Asia*, but inroached on *Greece*; they stirred vp *Alexander* to cast them out both of *Greece and Asia*. So the Pope not content with his *spirituall power*, but *usurping on the temporalitie of Princes*, will lose both powers together: For Princes and people see now more in that question, than in many Ages before.

CHAP. XXIIII.

Of the third fruit of their folie,

The Discoverie of Antichrist.

THE third fruite of their folie is *Discoverie*, whereby the Pope declareth himselfe to bee that great *Antichrist*,

The pope is
Antichrist.
2 Thesse. 2.1

Why Anti-
christ was
obscure of
old.

2 Thess 2⁷
(a) *Optima
interpretatio
prophetia est
ejus comple-
mentum Aug.*

(b) *Omnis
prophetia pri-
usquam habe-
at efficaciam,
Eccl. i. ren. l.
4. cap 43.*

(c) *Gracorum
supputatio
Hebraicam
superat in
1236*

*Sixt. Senens.
Bibl. lib 5.
Annot. 68.*

christ the head of that *Apostacie*, Some expone that *Apos-
tacie* of *Heresie*, falling from the truth: Others of *rebelli-
on*, falling from the *Impyre*, but both goe together, and
the Pope is the head and heart of both: Hee beganne
with *Heresie*, and Emperours cared not for it; there fore
God punished their carelesnesse, by letting popes fall frō
their obedience, and the discoverie of both came joynts-
lie, though Princes were more sensible of the discoverie
of rebellion than of *Heresie*.

This purpose of Antichrist was *obscure* in the first Ages
by three speciall causes: First, it was not an open *iniquitie*,
but a *mysterie of iniquitie*: The Essence of it was in op-
position to Christ, but it was coloured with the pretext
of a *Vicariat* to Christ: A Vice-Christ in shew, but an
enemie to Christ in deede: Next, because it was a *Pros-
phecie* and the best interpretation (a) of *prophecies* is their
accomplishment, for till they bee accomplished, they are as
dark Riddles, but when the time is come, and the thing prophe-
sied is done, they have a cleare and certaine exposition (sayeth
Irenie) (b) Thirdlie (which is not well adverted) this
obscuritie was helped by two errors in *Chronologie*: The
one was in fixing a certaine time of six thousand yeares to
the worlde standing, according to a fabulous tradition
of one *Rabbi Elias*: The other was in the wrong *suppu-
tation* of that fixed time, according to the reaking of
the *seventie Interpreters*, who added more than twelve
hundreth yeares (c) to the *Hebrewes* iust reaking.

Lactantius and *Phylastrus*, following the opinion of
their time reaked *six thousand, eight hundreth yeares* be-
fore Christ, and so *Elias* six thousand yeares were fulfilled
about the *six hundreth* yeare of Christ; wherevpon the
Fathers of the third and fourth Age were forced to an
Individuall and *Trieterian* Antichrist; because they saw
no time for an Antichristian successiō. This made the Fa-
thers in the first Ages to speak of the last day as *comming
presently*

presentlie on them: So Cyprian said (a) *The last day was approaching: And in another place (b) That he was in the ruins of the decaying world.* And it is probable that these same errors of Chronologie, made Papias and the Chiliaists to speake of a thousand yeares *loy* in this life; they looked for Christs comming verie shortlie within two or three hundred yeares, and so were forced to referre these thousand yeares to a time after his comming. That might seeme tolerable in them who wanted the benefite of exact supputation, but it is a grosse error in the n, who renew it in our dayes.

Imperfect supputation in Chronologie, hath bred many errors in historie. The Egyptians, and Chaldeans are ridiculous for their innu merable thousands of yeares: And the Romans in the first Ages of their Towne, reaked their yeares by the Pretors fixing of a Naile in Minervaes Temple in the Calends of September. But God in our time hath perfected supputation. The trueth of the Hebrew text, the bases of Eclipses, Iubilies, and remarkable Coniunctions of Starres, &c. Haue made now a certaintie of reaking of times: And among other things doe taxe old supputations of error, and the conjecturs of Antichrist founded thereon, of Temeritie.

Now then supputation is mented, the Prophecy of Antichrist accomplished, and that Myserie revealed: for many things are knowne to after times, whereof these auncient writers were altogether ignorant, sayth Alphonsus (a) and Onuphris, to that end. *Posterior hominum diligentia multa, quae ante parum comperta erat, invenit* The after diligence of men hath found out many things, which before were not knowne. The Apollles layeth the proposition, *who opposeth and exalteth himselfe above all that is called God.* The pope maketh the Assumption, and plainlie crveth to the world in his vsurpation over Kings, *me me adsum qui feci.* His opposition wee haue heard, in that hee maketh the two

P

powers

(a) *proposu-
quante seculi
fine. Cypr. de
univ. Eccles. n.*

14
(b) *Inter saecula
labentis
ruinas.
Idem ad De-
metrian. n. 17*

The error
of supputa-
tion.

supputation
is mented.

(a) *Multa sunt
posterioribus
nota. &c. Al-
phonsus & Ca-
stro harescit.
Indulgent.
Onuphr. ad
latina Vir-
Petri.*

Can. Solita.

Antichrist is
come,

(a) *Ante A-*
post hac sub
tegumento
verborumque
involucris po-
suisse, &c.
Orho Frisim.
lib. 8 cap. 2
Servius in Vir-
gilium.

(b) *Placuit*
Vatibus con-
tumacia Nu-
minum. Flor.
apud malvèd,
de Ant. lib. 4
cap. 9.
Tertull. Apol.
cap. 32

The Emperre
is removed
out of the
way.

powers spirituall and temporall opposite, which God hath joyned in a friendlie concourse, and conspiracy for the good of man: His *exaltation* is also plaine in depressing Princes: Hee will neither bee *inferiour* nor *equall*, but *superiour* to them; and that as farre as the *sunne* is to the *Moone*: The ignorance of their glosse in *Astro-nomie*, in reaking the proportion of these *starres* is no grosser, than their *Divines* impudencie on the *Ap-ostles* text. *Rom. 12. 1. turning sublimibus in sublimioribus*, and thereby pulling themselues out of temporall *subiection*, and setting them in a *superlative* degree above *Princes absolutelie*.

If wee consider the thing that stayed his comming, and the removing of it, wee shall finde that both *Antichrist is come*, and the *Pope is hee*. This is the *Emperre* of *Rome*, which the *Apostle* darklie insinuateth, (a) *least he should stirre up the Romans to a persecution for prophecying of a decay of the Emperre*. They held *Rome* to bee eternall, and *Capitoly immobile saxum: Imperium sine fine dedi; Roma urbs aeterna*, were the comon titles of the Towne, and that forsooth, because when *Traquinus* wold haue built a *Temple to Iupiter*, all the other gods yeelded to that great one, except *Terminus* and *Iuventas*, whereupon their flattering *Augurs* (b) inferred that *Rome* should haue no end of her indurance, but flourish in a perpetuall youthly vigour. *Liminum Deus abscedere noluit* — *Terminus cum Iove remanens aeternum urbi Imperium cum Religione significaret*. That the primitive Church tooke this for the *Emperre*, it is plaine by *Tertullian*. Wee pray (sayeth hee) for *Emperours* and the whole state of the *Romane Emperre*, because wee know that the great crueltie comming on all the world, and the last dayes that threatned horrible calamities, are stayed by the standing of the *Romane Emperre*.

This was removed three speciall wayes. First by *Constantine*, who translated the *Seat of the Emperre* to *Constantino-*

ple

ple, Which translating Genebrard (a) calleth a worke of Gods providence, that the Kingdome of the Church spoken of by Daniel might haue a place at Rome. Wee grant it came of Gods providence, but not for the end that Genebrard assigns, but for a contraire, to fulfill the prophecie of Antichrist, and to provide him a place at Rome. And Rupertus (b) beside Gods providence observeth also the craft of Satan, in choosing Rome as a most fitte nest for hatching the mysterie of iniquitie. And Malvenda sayeth, plainly, That Rome is fallen in the hands of the Church. Next, the Barbarians weakened the Impyre; for when Constantine had taken away the Guard of the Impyre, the Legions that lay on the Rhyne and Danube, the Goths, Hunnes, Vandals, Heruli, Longobards, &c. Come in as deluges upon the Impyre. Here is a wonderfull change of Rome; Leo marketh it well, that it was most conducible to further the worke of the Gospel that many Kingdomes should bee confederate to one Impyre, that so the generall preaching of the Gospel might haue more sudden passage: But now that same Impyre must bee dissolved, to make way to Antichrist, that from thence hee may the more fitly send out his heresie and Apostasie.

Thirdlie, the Pope had an hand in that Removall of the Impyre, for what remained; hee broke downe by deposing Kings, and absolving their Subiects, &c. And it is worth our remarke, that their first Rebellion against the Emperour was for Images, which the Greeke Emperours in a godlie zeale, had put out of Churches, as Onuphrius (b) marketh that Constantine the Pope was the first that durst resist the Emperour Philippicus: And after him Gregorie the second (c) was more bold, and cutted the Impyre of Italie from the Grecians. So idolatrie and rebellion began together, and when they had left God in the one, they forsook the Emperour in the other. But more fullie they weakened the Impyre when Hildebrand and his followers brought in Excommunication, &c. And it is the A-

(a) Non sine,
 Les Numine
 — Ut regnū
 Ecclesia —
 Roma haberet
 Sedem.
 (b) Diabolus
 locum aptum
 Antichristo
 novit. Rupert
 Tuit.
 De Antichr.
 lib 4. cap. 10.
 Maxime con-
 gruebat —
 Et citò per vi-
 os haberet po-
 pulos predica-
 ri generalis.
 Leo, ser. 1. de
 nat. Pet. &
 Pauli.

The Pope
 helped that
 Removall.

(b) Primus
 Rom. Pont.
 &c. impr.
 Græco, in nos
 resistere ausus
 fuit &c.
 Platin de vit
 Constant. p.
 108.

(c) Gregorius
 maiora ausus,
 Italicum Im-
 perium iure
 eripuit Ibid.

2 Thess. 2.

1 Cor. 5.

(a) August.
quest in Dou

39

(b) Baron. Pa-
rines. ad
Vene.Crantz Sax.
8. 23.Popes exalt
themselves.(c) Bellar. re
cog. pag. 47.

postles phrase, speaking of the remouall of the Impyre, that shall bee taken *ex munda* out of the mids, And of the incestuous Corinthian to bee excommunicate, hee biddeth take him *in munda*. And Augustine (a) observeth, that the Apostle borroweth that speech from Moses, and it hath a different sense in the olde and new Testament; in the old it signifieth to sacrifice, or slay, but in the New to excommunicate, and that excommunication now is come in place of killing. But Baronius (b) *Macta & manduca*, kill and eat, hath brought the Evangelicke censure backe againe to the legall killing, and so everie way they helped the removing of the Impyre by excommunication, breaking the reverence of Emperours in the hearts of people, and by usurpation, beating them downe, and setting other Princes against them. Therefore Crantzius writting of Boniface the eight sitting in *Imperialibus* cryeth out, *vides Petre successorem tuum: Vides Christe Vicarum tuum. Quo ascensit superbia servi servorum tuorum*, Thou seest, O Peter, thy Successour, thou seest, O Christ thy Vicare.

Next, as they did cast it downe they exalted themselves; so the Pope is *Emperour sine vacante*, though when the Pope dome vaketh the Cardinals haue power, and when a Bishoprick vaketh, the Chapter hath power, yet hee giveth not the like power to the Electors, in the making of the Impire: His consistorie of Cardinals is in place of the olde Senate, and so old Rome is casten in a new mould & the Monarchie turned in an Hierarchie, as the reward of his oppressing of the Monarchie. Bellarmine giveth vs advantage (c) in this point, where he granteth that the Pope of old was subiect to Emperours as to their temporall Lords. But the Popes authoritie is more and more declared. By this confession so long as Popes kept Apostolick & primitive Veritie they gave obedience to Princes, but when they turned Apostaticke, they rebelled: And therefore this declaration of the Popes authoritie, wherof he spea

keth

keth, is nothing but the discovery of the mysterie of inquitie.

Among their Demonstrations to proue that Antichrist is not come, this is one. (a) That the Romane Impyre is not altogether destroyed. Bellarmine granteth an inclination and decay of the Impyre. and that wee may see almost the utter ruine of it, so in effect hee granteth that it is almost ruinate, but not altogether. This is all which wee craue, for wee vrge not a totall ruine of the Impyre, but such a decay as maketh way for Antichrists entrie. But Grezer (c) is more bold, and biddeth vs goe to Prage and Vienne, and see whither or no the Romane Impyre bee decayed: But wee bid him goe to Rome, and see if hee finde a Romane Emperour there, either in person, power, or credite. For the Question is not of an Emperour of Vienne, but of Rome, of whom the Apostle writeth; and that his tending of vs to Prage or Vienne, is a granting of our clame, that hee is no more Emperour of Rome: His strength now is in no part within theie bounds that were Romane Provinces in the Apostles time; for then and some Ages following the Quadi, & Marcomanni, &c. were bordering enemies on the Impyre and no parts of it: Besides these Provinces that now hee possesseth, hee hath not as Emperour, but as a Prince of the Impyre: Austria is his hereditarie Duchie, and hee holdeth Boheme and Hungarie by intrusion, so that the Romane Impyre is but a poore shadow and a naked shadow.

For curing this blow, Doctour Martia hath an odde conceate. After hee hath refuted Alciat for affirming the Impyre to haue beene ruinate by the Goaths, &c. He would proue that it standeth, yet in full integrity, first (d) because the titles and Ensignes of the olde Impyre are sufficient to proue the integrity of the Impyre: But that is a weak reason, for so the patriarks of Constantinople and Alexandria would be in their former integrity, because they keepe their ancient Titles: By the like reason also the

That remouell demonstration of Antichrists coming.

(a) Secunda demonstratio sumitur, &c. Bellar. Rom. Pont. lib. 3 c. 5.

(b) Quia Rom. Imp. delendum erat id quod iam fere &c. ibid. lib. 2 cap. 7.

(c) Ego Pleſſao ſuaſerim ut ipſemet Pragam vel Viennam &c. Grez. Myſt. Salu. in proleg. cap. 6. p. 55.

Martiaes conceate of the Ensignes of the Impyre.

(d) Identitas Imperatorum hodierni cum Antiquis probatur, &c. Mart. Inrif. p. 1. c. 2 n. 23.

Pope standeth in his former large *iurisdiction*, because he keepeth his *titles*, and *Peters Keyes* for his Armes. But they see the contraire heereof to their grieve, for hee wanteth more than the halfe of his auncient bounds; as may bee seene by his *Provinciale Romanum*, descryving the bounds of the Popes iurisdiction; and *Catalogus Annatarum* presciving the summes received at the entrie of Prelats. As for Ensignes they overthrow their Assertion, the Emperour beareth the *double Eagle* in signe of the two Impyres, the *Westerne* seated in Rome, and the *Easterne* in *Constantinople*. But these proue the vanitie of his Title, for hee can *doe nothing in Rome or Constantinople*, or in anie Province of olde, pertaining to them: And though the *Eagles* bee now double, yet they cannot doe the twentieth part of that that one might, when *Marius* first put it in the Banners of the Legions.

His other reason is ridiculous, (a) *That the Romane Impyre is the whole World, and that the Kingdomes of France Spaine, &c. are quotitative parts of the Impyre, though no Subiect to the Impyre,* (b) These are mockeries, and no reasons: For the Scripture telleth, that the ruine of the Impyre shall bee by its division in *severall Kingdomes*: But by his sophistrie it standeth intire, notwithstanding of that division: And what an Emperour is he, that hath neither respect, nor obedience of Kings within his Impyre, who are both greater and mightier than hee? (c) in so doing *Martaes quotitative parts destroy the quidditie of his imaginarie universall Impyre*. And by the same reason, the *Assyrian, Persian, and Grecian*, yea all the foure Monarchies yet stand in their integritie, because these Provinces and Lands over which they ruled are yet extant. And the Romane Impyre shall never decay till the last day, because these Provinces shall also continue till then. But *Bellarmino* in the heate of that same dispute overthrowes *Martaes* conceate, affirming, *Sciendum est imperium tan-*

And of the whole world.

(a) *Considerandum est Rom. 10. 10. — in universo orbe consistere ibid. n. 26.*

(b) *Licet Franci non subdantur imp. sunt tamen pars imperii quotitativa ibid. cap. 20 n. 26*

(c) *Christiani Reges Imperatores maiorem resunt Bellar. Rom. Pont. 1. 3 cap. 5.*

dem

dem dividendum in 10. Reges quorum nullus erit vel dicetur Rex Romanorum. that the Romane Impyre shall bee divided at last in ten Kings, whereof none shall bee or can bee called the King of the Romans, albeit they shall possesse the Provinces of the Romane Impyre: As now the King of France, the King of Spaine, and the Queene of England, &c. Therefore these Kingdomes according to Bellarmine, are not quotitative parts of the standing, but the scattered parts of a dissolved Impyre.

Moreover both reason and their owne confession proue such a removall of the Impyre, as maketh way to Antichrist. The reason is taken both from Rome, and her ancient respects. For Rome it selfe: It was the mother and seat of the Impyre, and so long as they were Emperours indeede, they either abode there, or had it subiect to them: But now the Emperour cannot doe so much in Rome as a Barron in a Village, for though hee were crowned there, yet it is expressely provided, (a) that hee stay there but one Night after his Coronation, and thereafter goe up to Mount Mauns, and shaking his band, say, All that wee see are ours, and at our command. And thereafter hee sendeth through all the World summoning all Barrons and Christian Princes, and Pagans, who ought to answer to him, &c. This is a ridiculous title of a Towne that will not lodge him, and the citing of Iustinians wordes concerning an universall Impyre, fitteth him no more than Peters Name doeth the Pope; for the Pope hath nothing of Peter but his borrowed title; and the Emperour hath nought but the shadow of the Impyre. In first times the Pope *non habuit potestatem in urbe ante tempora Vitaliani*, sayeth their owne Rolewinck fasc. Temp 604. But now wee may turne it. *Imperator non habet potestatem in urbe*, That the Emperour hath no power in the Towne. There is a manifest change of the Emperour removed, and the Pope seated in Rome.

Bellar. ubi
supra.

Rome is not
the Empe-
rours,

(a) *Vnde dis-
tus Imperator
urbe non
debet in urbe
nisi per unam
noctem post
suam consecra-
tionem. &c
Provincial.
Roman, in
fine.*

And

—*Olim quod
vulpes agros
caut a Leonis.
&c.*

This Impyre
nothing like
the old.

(a) *Copius, Op-
ibus Operi-
bus, Virtus, &
Virtutibus.
Lipsii admi-
randa.*

(b) *Iterum
Deus erexit
in Occidente
priorem tibi-
um; &c.
Bellar. Rom.
Lib. 3. cap. 5*

And in the late Ages the Emperours came never to Rome, but with great Armies; some times they tooke it by force: Other times they were surprysed in it as an evidence that they had no power of Rome. Lastlie, the wiser sort escheved Rome as a snare. So Rudolph the first being invited by the Pope to come to Rome for the Imperiall Crowne, answered as *Æsops Foxe did to the sicke Lyon*, who requested her to come in the Caue and visit him, but shee refused, because shee saw the foote-steppes of many beastes entring the Caue, but none returned. So, many Emperours went to Rome with glorie, but returned with shame: Since Rome is now to Emperours as the Lyons Caue is to beastes, they cannot rightlie be called Emperours of Rome. And Pope John the thirteenth writing to the Emperour, did not style him *Romane Emperour*, which is sufficient to proue that they acknowledge no Emperour of Rome.

As for the auntient respects of the Impyre, if wee follow *Lipsii admiranda (a)* in its Forces Riches, Works, Men and Vertues, it is weake, for in none of these can it compare with the auntient Impyre. The bounds also proue the same, for the Impyre of the Orient is taken by the Turkes, and the *Westerne Impyre* destroyed by *Odoacer* in the time of *Augustulus*, and restored againe by *Charles the great*, is also turned to a shaddow: *Bellarmino (b)* hazards the issue of the question vpon this instance affirming that *God erected the Westerne Impyre by Charles the great, which Impyre (sayeth hee) endureth yet, (b)* But this instance is sufficient to convict him, for *Charles Impyre* was betweene the *Mediterrane and Balticke Sea*, betweene *Brittaine* and *Hungarie*, whereof the present Emperour hath but a small part. And though in *Maximilian* the first time it was divided in tenne Provinces, yet was it but a small part of the auntient Impyre: In *Constantines* time, the Impyre lay be-
tweene

tweene Brittain and Persia in length, and in breadth betweene Caucasus and Syene, and hee divided them in 94. Provinces, whereof scarcely one is within the present Impyre. And how farre is it from the power of the old Emperours, when Maximilian the second begging the Election to the Crowne of Pole, was repulsed, and taken in battell by an handfull of Polonians. And when Ferdinand that now is, ingaged the halfe of Austria to the Duke of Bavaria to assilt him in the Bohemian warres, hee was farre from the riches and forces of Augustus and Constantine, &c.

These and the like reasons haue forced from some of them a confelsion of the desolation of the Impyre. *Ubi nunc Romana Monarchia?* (sayeth Faber) — *quam obsecro Roma Regi suo Monarchia prabet obedientiam. Where is now the Romane Monarchie? Where are they that rule the raines, since wee see the head of the Monarchie make defection from them? For what obedience, I pray you, giveth Rome to her owne King? And Dominicus Soto (a) affirmeth that the temporall Impyre of Rome is now ceased. And Paulus Iovius (b) entring in his Historie, and recounting the Kings of Europe, hee raiseth them all from the ruines of the Impyre; for after that the power of the Emperours was dead, which sometimes by cutting off Kings, compelled all to obey one, and when the most fierce people in the loue of their auncient libertie rebelled, it is manifest that the most noble Romane Impyre, beeing shaken and rent in pieces by the force of the Barbarians, went in the possession of manie lesser Kingdomes. And Salmeron sayeth, *Imperium illud Romanum iam diu eversum est — & quasi extinctum — tenuissima quadam umbra est Imperii antiqui.* The Impyre is long since overthrowne and dissipate in many Kingdomes, and in a sort extinguished. For hee that now is, and is called the Romane Emperour, is but a small shaddow of the Impyre. So that hee doeth not so much as possesse Rome it selfe from which it is*

named.

The Impyre
almost ex-
tinguished.

(a) *Temporale
urbis Romana
Imperium iam
cessavit 4.
apud, Vieg.
Apoc. cap. 13
(b) Postquam
Caesar po-
tentia faeces-
sit. &c Paul.
106. lib. 1. p. 16*

Salmer. 2.
Theß.

(a) *Vix tenu-
em quandam
umbram Imp.
retinet. Iusti-
nian, ib id.*

(b) *Iam a mul-
tis annis Im-
perium caruit
Imperatore.*

Lyra ibid,

(c) *Imperator
vans appella-
tio est & so-
la umbra. A-
ventin, lib. 5.
Antichrist is
come, & the
Pope is hee.*

(d) *De quare
agitur, cum de
primatu Pon-
tificis agitur?
&c Bellar, de
Pon Rom.
prafat.*

named. And *Iustinianus* (a) another Iesuite. *The Romane Impyre* is long since driven in these straites, that scarce it retains a light shadow of the Impyre. This confession is enough against their Wranglers. And they say no more but what was said long before by *Lyra* (b) *All Kingdomes* are departed from the *Romane Impyre*, and denyeth subiection and tribute, and for many yeares that Impyre wants an Emperour. And *Eberhardus* (c) before him telleth, that the *Maiestie* of the people of *Rome*, whereby of old the world was ruled, is taken from the Earth: And the Emperour is but a vaine title and a naked shadow.

By this their discoverie, we turne their demonstration against themselves, and haue evicted both that *Antichrist* is come, and that the Pope is that *Antichrist*: For since the Impyre is removed out of the way, first by Emperours, then by Barbarians, and thirdlie by the Pope (who hath thrust himselfe in the desolate Impyre, as the reward of his vsurpation) What can follow, but that hee is that man of sin, that exalteth himselfe above authoritie. And this one point of *Antichrist* may resolve all the questions betweene them and vs. For it is an infinite labour, to cast over all the Controversies, but this one virtuellie hath all: Some haue thought to bee resolved of all by the *Question of Scripture*, because it contains the places of arguments: Others from the question of the *Church*, because of her authoritie, &c. But this one of the Pope hath all, because hee is both Church, Scripture, and all to them, (d) and when it is clearlie proven that he is that *Antichrist*, it will follow necessarilie, that in all questions controverted they haue the worst part. So that the point of *Antichrist* proponed by the Apostles mysticallie, and knowne by the first Ages coniecturallie; by the doctrine and practice of *Rome*, is made now so cleare, that wee may say with reverend *Iuell*, *Multi quidem loci de Antichristo obscuri erant* — iam vero Ecclesia Romana doctrina & institu-

is effectum est ut quibus oculi non desunt ne Sol ipse clarior fieret. Though many places of Scripture concerning Antichrist were of olde, obscure and ambiguous, because as then it appeared not to what policie they should apply them. Yet now by the doctrine and practice of the Church of Rome, it is come to passe that the Sunne himselfe is not clearer, to such as want not eyes. For which cause the Pope, when hee (a) saw that his person & estimation was touched by the things that were spoken of Antichrist, he discharged straitlie all Preachers, that none of them should so much as surmise any thing of the coming of Antichrist. This is nothing else, but secret conviction that the notes of Antichrist appertaine to him. And that same Leo the tenth, (b) more fullie in his Bull discharges that same the yeare preceeding Luthers kything.

Therefore it galleth them at the heart to call the Pope Antichrist, and Maximilian Duke of Bawere, tooke occasion thereof to dissolve a Dispute at Ratisbone (c) betweene the Theologues of Saxonic, and the Iesuits of Bawere: Hee saw his Iesuits failing in the matter, while they cryed continuallie, *ad formam, ad formam*, and sought but a colour to breake the Dispute. And when Hunnius occasionallie called the Pope Antichrist, he fretted and discharged any further proceeding. Baronius (d) railes against us in vaine for that same cause, saying, that the vile Novators vse reproachfull names and pictures, to the disgrace of the Apostolicke Sea, but they neede not, for the Pope endeth the plea, and bee vsurping on Princes, exalting himselfe above them, and putting them out of the way by excommunication and tyrannie, giveth a iust Commentar of the Apostles words & proclaimeth himselfe to be that great Antichrist, hee expresseth more vyle lineaments than the Protestants can attribute vnto him. And it was the prime question that the Emperours Commissioners for the reformation, or rather the deformation of Germanie, proposed

*Iuel. defens.
apol cap. 16.
pag 357.*

(a) In Concil.
Lateranen—
nequis de Ant
ichristi, &c.
Ivell ibid.

(b) Tempus
quoque—pro
dicere vel af
ferere nequa
quam prae
sumant, Leo.

10. Ann. 1516
Concil. Late
ran. Seff. 11.
apud Bin. tom
4 par. p. 2 112

The menti
on of Antis
christ gnaw
eth them.

(c) Anno. 1600

(d) Levissimi
& sordidissi
mi; Novatores
Egc. Baron,
867. n. 96.

poned to the Preachers of *Augsburg*. To declare if they counted the Bishop of Rome to bee *Antichrist*——*adhaeret capiti letalis arundo*. The deadlie dart of their discoverie hath wounded their head grievouslie, that they can not heare of it.

CHAP. XXV.

Of the fourth fruite of their folie: *Their just destruction.*

The Gospel
shall destroy
the Pope:
2 Thess. 2, 8

THE fourth fruite of this vsurpation is their *destruction*. The Apostle descryveth it in two degrees, *consumption* and *abolition*: The Lord will *consume him by the Spirit of his mouth*, and *abolish him by the brightnesse of his comming*. This consumption is *by the word of God*, a most powerfull meanes to destroy poperie, for it is a worke of darknesse, *begunne increased, and perfected by the graduall obscuring and depressing of Scripture*: And therefore the graduall revealing and manifesting of Scripture is sufficient to banish that darknesse. So the *Waldenses* began with a private use of Scripture, and thereby troubled *Antichrists Kingdome*. *Wicliffe* brought it to *Lectures in the Schoole*, and wrought them more harme: *Hus* brought it to the *Pulpit*, and made it shine clearer: But *Luther*, *Calvine*, and other *Worthies of reformation*, made that Light to shine clearer in manie places at once, and so brought a great destruction vpon *Antichrists kingdome*, and made many Nations forsake him, and turne to the Lord.

The word
discovereth,

The Light of the Gospell discovered two thinges at once, the Popes *heresie and tyrannie*; by the first discoverie, it looseth the bands that formerly held people in awe: *Superstition* so puddled their consciences, that they

indured

indured his verie tyrannie as equitie: But when the shining truth discovered him to bee an Antichristian seducer, their irritation was doubled to avenge themselves on him, both for his misleading of them and usurpation.

Doubtlesse, *this is the secret cause why so farre they abuse Scripture*, they accuse it of insufficiencie, and forbid the translating of it in *vulgar tongues*, and reading of it to people, because Sathan maketh them *presagious of their destruction to come by it*: Their adoring of the Nailes, the Speare and weapons that killed Christ, argues their *sympathie with Sathan & the Jewes* that crucified him: And their abhorring of the Sword of Gods word argues their *Antipathie* to it, as a malefactor abhorreth the Sword of the Magistrate. And the three Bishops at Bononia, who gaue advise to Paul the third, for reformation besought him to put the Bible out of the way, because it was the Booke that wrought them most woe.

This their consumption they acknowledge with grieve, for *who is ignorant* (sayeth Bellarmine) (a) *That the Lutheran Trueth* (which hee calleth a Pest) *arose in Saxonie*, and thereafter occupied almost all Germanie? Thence it went to the North, and to the East, and consumed Denmarke, Norraway, Swaden, Gothland, Panonia, and Hungarie: Thereafter with the like swiftnesse to the West, and the South, and in a short time destroyed France, England, Scotland, some time flourishing Kingdomes: And lastlie that it passed over the Alpes and pearced into Italie it selfe: The Gospel preached into these places, was like the sounding of the Trumpets about Iericho, to throw downe mightilie the abominations of Babel: And Cotton confesseth further that the *authoritie of the Pope is incomparable lesse than it was*; and now the Romane Church is but a diminutive of that it was, as may bee seene in the Cardinals (b) *who were wont to meete oftner, but now meete ones*

Q 3

lie

Therefore
they hate
the word.

Consl. 3
Episc.

Poperie is
far decayed.
(a) *Quis enim
ignorat Pestē
Lutheranam,
&c. Bellar.
Tom. 1. Orat.
Roma Ann.
1576.
Iosua. 7.*

(b) *Cardinales
o'iam apud*

summu.

*Pontificem bis
in hebdomada
conveniebant.*

*Eccl. Theolof.
Synag. lib. 15
cap. 4. n. 15*

Oppressed
Kingdomes
first left
poperi.

(a) *Anglia
hortus delicias
rū & puteus
inexhaustus.*

(b) *De anti-
quū Rom.*

*Curia, in Re-
ge, Anglia,*

*Eccl. Casaub.
ad Front. Duc
pag. 68.*

*Matth. Paris
Ann. 1245.*

Nations re-
sent ancient
wrongs.

onely once a weeke because the businesse of the Court of Rome decreased.

The order of their consumption is verie considerable, that such Nations forsooke the Pope first, who were most abused by his usurpation: They abused Germanie pittifullie in the dayes of the Henries and Fridericks; No reason could content them, the Emperors found more patience to suffer, than the Popes tyrannie found measure to bound it selfe. England (a) also was to them a Paradise of delight, and an inexhaustable fountaine; at every occasion they sent Legats to presse that Kingdome (b) for money as a sponge, is pressed for water, and imposed the provision of some hundredth at their pleasure: Henrie the third, in a survey of the Church-rents, found sixtie thousand merkes sterling to bee provided for Romānes. Wherevpon with his Nobles hee supplicat Innocent the fourth, at the Councell of Lions to ease that burthen; They got faire promises, but their burthen doubled: 'For a new survey within six yeares found tenne thousand merkes more was yearelie assigned vnto them. They whipped Henrie the second, by Discipline, as a Boy, for Becketts punishment, and canvased King Iohn so fearefullie, that hee found no rest at home, but sought desperate courses with Mahumetan Princes, and in end was forced to resigne his Kingdome to the Pope, and take it holden of him, and lastlie was poysoned in the Eucharist. Navarre also found the like crueltie, and when their King was excommunicate and cast out of his Kingdome, by Iulius the second, his Subiects deserted him, when hee was invaded by Ferdinand.

But their first blowes came from these abused Nations. Everie people hath their owne Genius (I meane neither of the Platonicke conceats of attending Spirits, nor Paredri Damones) but a Gentilitious disposition, of a Nation: It is not mortall with persons, and therefore, neither so soone irritate nor appeased. Persons lay their quarrels at

at their death, 'but the *surviving Genius or Spirit of a Nation* liveth longer than persons, and in the owne time doeth resent olde iniuries, and revenge them. Therefor long oppressed *Germanie* (*finding a light in Luthers time*) gaue such a blow to Antichrist, that hee could not as yet cure. It had beene good if they had not run on the other *extremitie about Church maintenance*, but they fearing that the Cleargie would againe abuse authoritie, did spoyle the Church of her Patrimonie, and defyled the reformation of Religion with horrible sacriledge.

As *Germanie* began so *England* followed, and shook off his yoke under *Henrie the eight*, & brought forth at last that great and ever-memorable fact which (overcome with oppression for manie Ages) shee had conceived with great sorrow. And what ever personall disposition they alledge to haue beene in *Henrie the eight*, yet GOD had his hand in the worke: And though hee had not beene at all, yet God would haue provided him meanes to doe that that was done. Therefore, in the reformation of *England*, we should not looke to the time of *Henrie* alone, but, to *six or six Ages preceeding*, wherein that Kingdome was long grievouslie oppressed by the Popes, but the fulnesse of the *Popes cup*, and Gods iust anger, to breake his power in that Kingdome did meete together in that time.

In like maner, the King of *Navarres* Posteritie payed the Pope home againe for his excommunication; they were stirred up with privat hatred, & syded with them who cōspired against the Sea of Rome. By their forwardnesse, the truth was first spread abroad in *France*, and to this day they haue beene shaking *France* from the obedience of Rome; and who knoweth, but some branch of that stemme shall helpe to giue the Pope his fatall stroke in *France* also.

Let vs heare from a bygot Papist, what vantage Pops haue made by their tyrannie over Kings: *Eventus rerum* (sayeth hee) *satis docent nihil proficere Pontifices dum hac*
via ince-

Germanies
reformatiō.

Englands re-
formation,
Anglia reg-
nante Henrico
8. grande
illud &c.
Casaub. ad.
Front. p. 69.
Quare etiam
si Henricus 8.
non fuisset,
viam tamen
fata inuenis-
sent. ibid. p.
71.
Navarre a
thorne to
the Pope.
10. Navarre-
ni heredes ad
partes &c.
Barcl. Epist.
dedicat.
Popish tyra-
nie vndoeth
it selfe.

*Quicquid
hereticorum
est in Gallia,
&c. Id. Epi st
dedicat.*

Now Roms
ruine is like
old Romes,

*Quod in
Anglia vide
mus accidisse
etiam in aliis
regnis, &c.
Causab. ad
Front. p. 71.*

The Pope is
the Child of
perdition.

via incedunt. The event hath clearely proven to this day that the Popes have profited little, while they walke in this high, slipperie and steepe way: But they rather make broyles, schismes, and wars in Christian Nations, then propagate the Faith of Christ, &c. And when hee hath reackoned out the pernicious course of Gregorie the seventh against Henric the Emperour, of Boniface the eight against Philip, of Julius the second against Lodowicke the twelfth, of Clement the seventh, and Paul the third against Henric the eight, of Pius the fifth against Elizabeth, &c. Then hee inferres: Did not all these Princes contemne and mocke the Papall Impyre as an intolerable pride? nonne hi omnes Principes papale illud Imperium ut meram arrogantiam riserunt. And concludeth, that that tyrannie was the cause of the overthrow of Poperie. And in another place hee affirmeth, that the strength of the Protestants in France and Britaine is hatched of the miserable heate of the Popes temporall power. This testimonie is true, and out of their owne bosome.

This is like the ruine of olde Rome, shee forced out her tyrannie on farre Countries, and her furthest extension met with the greatest opposition of mightie Nations, and had in it the period both of her furthest reach, and the beginning of her ruine; as the sea marke is both the point of the highest flowing, and the beginning of the ebbe. So when she stretched out her selfe to Brittain, Saxonie Persia, &c. In Gods time shee beganne to find her stresties there, & was compelled to call home her Legions to guard her head and heart, Italie and Rome it selfe, from the incursion of the Barbarians. So now Rome stretching out her ambition to farre Countries, hath found her curbing to beginne there, and in Gods time by reformation (which is her consumption) shee will bee put to the defence of her Antichristian Seate, which in end shall fullie bee destroyed.

This is the measure of his cup: Hee is called, the child of per-

of perdition, first *actiuelie*, because hee destroyeth mens Soules by heresie, and their bodies by persecution, and foundeth nothing but destruction: *Santarellus* the Iesuite discovered a secret, when citing the Apostles text, *that hee had power to Edification, but not to destruction*, hee left out the word of *Edification*, to tell that the Popes power is onelie for *destruction*: And though he was iustlie censured by the *Sorbone*, yet their practice goeth broad according to his reading, and they inculcate for that same end, the words of *Ieremie*, *I haue sent thee to roote out and destroy*. Next, hee is the childe of perdition *passiuelie*, because God will destroy that Destroyer: *Doe to her as shee hath done to other*. It is his doome, *that Kings shall eat vp her flesh, and burne her with fire*. And yet he is so blinded, that hee falleth in controversies with Kings, and by that provocation sharpeneth them as Gods instruments, to his owne destruction.

But in this time their *prevailing* against the Protestants seemeth to *stay the course of their destruction*. But indeede it is a furtherance of it: *God is iustlie punishing Protestants for their contempt and abuse of the restored Light*: And their sinnes are now greater, than in the time of darknesse: Yet the Pope also therein is *filling his cup*, and like *Pharaoh hardning his heart*, both to hold Gods people in thrall, and to pursue them when they depart. God hath charged his people to *come out of Babel*, and manie haue alreaie obeyed: This irrageth the Pope, for hee seeth that his *lies and deceit by Iesuits and Emissaries cannot recall them, who haue departed from him, therefore hee useth the force of Armes to destroy them*, and in so doing hasteneth his owne ruine, for the blood of the Saintes that hee spilleth lik water, filleth vp the cup for his destruction. *Everie droppe of that bloodlike Abels cryeth for a vengeance: Salmanasers prevailing over the ten Tribes was a forerunner of his overthrow, and Nebuchadnezars carrying*

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of th.

2 Cor. 10. 8.

Ierem. 1. 10.

Revel. 18.
and 17.Their oppressing of
Protestants
hasteneth
their destruction.

Revel. 18.

Dan. 5.

Baron Ann.
900. m. 2.Rome sense-
lesse of her
ruine,
(a) Homil. 3.
in Ierem.Omne Eccle. c.
17. m. 26.Ibid. cap. 18.
omissio.Pint. in Esai.
13. c. 13.
Hieron epist.
26. inter Au-
gust.

of the Jewes captiue, brought ruine to his owne Monarchie: While the Pope now like Balthasar is insulting over God and his Church, hee is but hastening destruction on himselfe: God hath striken that Beast to the ground by the hammer of reformation, and his present broyles are flurring of his hornes & hooues to be vp againe, but he will never recover his former grandour. It is more like his *ultimus conatus*, his last pressing, preceeding his destruction, than a kindlie recoverie. They haue wrought their heartes to a strange hardnesse against their destruction: *Baronius* layed these grounds, that their seate *non potest destrui*, no not *superabundanti peccato*. And though hee grant that the abomination of desolation was in it, *Ibid.* and *Monsters* saie on it, yet (sayeth hee) there remained a Church. 899 This is a pillow for them to sleepe to death.

This argues an imminent ruine, as (a) *Origen* obserueth: When a great disease (sayeth he) taketh a man as now Babylon which is confused with the wound of her own malice, then God is hastening to punishment. *Capitur Babylon & non agnoscit: Babylon is taken, and knoweth it not: And a sicke man the nearer to death, the further from the knowledge of his sicknesse sayeth S. August.* This their senselesnesse is confessed: *Sathan keepeth vs in captiuitie* (sayeth their *Onus Ecclesie*) and hath bereft vs of sound iudgement, that wee know not how wee haue offended, neither ponder our sinne, nor see the punishment readie for vs. And hee giveth the reason in another place: Because the viall of ignorance of the owne state is poured out on the seate of the beast, That wee see this their state better than they, one of themselves hath told vs. *The Babylonians* (sayeth hee) seeeth not *Babels burthen*, but onelie they who are in *Ierusalem*. The like *Ierome* noteth of their *Predecessors*, that when the *Goths* tooke their Towne, they sought not to God, but to humane helpe. And *S. Austine*, that while the world pittied their ruine they were seeking stage-plays, and laughing

in the

in the Theater: And *Salvianus* sayeth, *The Roman people is drunke with the Sardonick herbe moritur & ridet, they die and they laugh.* They seele a decay, and take not vp the cause of it to bee their Apostacie, *Si cladis causa cognoscitur & vulneris medela invenitur*, sayeth *Cyprian*: So long as they will not see the cause, they will not repent.

CHAP. XXVI.

That now-Rome is incurable.

GOD hath gone so farre on with them, as to consume them in a part, & there restes no more, but to goe on till their finall abolition: In this case it were their happinesse to repent & reforme themselves: But what hope can there be of reformation since they haue wedded themselves to their wickednesse, and God hath given them over to it: *The vyall is powred out upon the seate of the Beast, and his kingdome is full of the darknesse of feare and sorrow, that maketh them gnaw their tongues for paine: And they blaspheme the God of Heaven, because of their paines and sores, and raile against his trueth, and yet repent them not of their deeds.*

There is no greater stay of this reformation than the greatnesse of the Pope: For corruption, hee is as the head of the fish that rotteth first, and then infecteth all the bodie. So *Hadrian* the sixt directed his Legate to confesse ingenuouly in his Name that God had sent persecutiō on his Church for the sinnes of men, and chieslie of the Priestes and Prelats of the Church——for we know (sayth he) that in this holy seat for some yeares many abominations haue beene, abuses in spiritualie, excesse in commandements, and in a word, all things perverted. Neither is it to bee wondered if this sicknesse haue disceded from the head to the members. All wee (to wit,

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Prelats

Salv. Lib. 7.

Cyp. de lapsis.

Reformati-
on were
their happi-
nesse.

Apoc. 16. 10

The Pope
staves refor-
mation.Item dicit nos
ingenuè fateri
Eccl. Hadrian.
6. ad Franc.
Chereg. apud
Fasc. Rer.
173.

Omne nos (id est pralati Ecclesiasticus) declinamus, &c. ibid.

Lactantius

Bernard.

Continua & diuturna potentia, gignit insolentiam, &c. Ambros. hexam. lib 5 cap. 15.

The Pope cares not for Religion,

Negare non possunt nisi qui Pontificatum plane solunt. Cydon. Confut. Anticor. cap. 2

Prelats of the Church) have declined everie one to his owne way, and for a long space there is none that hath done good, no not one: And for reformation, the Pope is as the head of the Conie, when all the bodie is flaine, the skinnesticks at the head so it is more easie to reforme all the bodie of Popedomethan this head. If hee would returne to his primitive State to bee a preaching Bishop over the Citie, and his Ecclesias suburbicarias, In such a case wee might say of him, as Lactance did of old Rome. If she would lay down her Monarchie, ad antiquas casus redundum esset. Then there might bee some hope of a reformation, but hee keepeth the Romane temper of whom justlie it was said, *Romani regnare sciunt, regi nesciunt*: Hee will not reforme one jot, but verifieth Ambrose, saying, that a continuall and long power begetteth insolencie. For what man will wee finde who of his owne accord will lay downe his Impyre, and Ensignes of his Government, and of a first in number can willinglie bee made last.

It is not Religion hee strives for, but his triple crowne, and his exorbitant power over all, is dearer to him than his life, and it is the Ieuits doctrine, that they who denie that power would throw Poperie out of the Church. And Paul the fourth made this good, when hee offered to Queene Elizabeth of happie memorie to ratifie the English reformation, if shee would but acknowledge his Supremacie. So he will rather mixe Heaven and Earth than lay down his grearresse, & as Menelaus an usurping high Priest, was the greatest impediment to Iudas Machabeus in reforming and purging the Temple, So is the Pope the greatest impediment of Christian reformation. Many inquire what is the greatest controversie that holds vs and Papists at ods, & some think idolatrie, others the Masse or Transubstantiation. Some free-will, Merite, Iustification, Purgatorie, &c. But this is the greatest, even the Popes Monarchie: For if Protestants would acknowledge him to bee a Spirituall and

Tempo-

Temporall Monarch, I make no question but hee would subscribe other controverted points. They pleade that the Pope is the best bond for union of the Church, and *Canus* affirmeth, that the Apostle speaking of the offices of the Church did forget that whereon her union most depends, that is Pope. But beside that blasphemie, the contraire is cleare: For hee is the roote and life of this Schisme.

They talked indeede much of *Reformation*, and made a fashion by *Cardinall Campegius* to reforme *Germanie*, but hee medled with trifles and no substance; and nyne *Cardinals* offered a plat-forme of reformation to *Paul* the third, and three *Bishops* of *Bononia* gave him a more full one, but hee suppressed them both, and at the *Trent Councell* they mocked the world, both promising and pretending reformation, but they strengthened their deformation: They turned private and Schoole opinions in points of Faith, confirmed their owne heresies, and condemned the truth by their Anathemas: They mended no point of Doctrine but multiplied Chapters of reformation of some abuses, and in end to mocke the world, cast the execution of all in the Popes hand. Lastlie, the holy Synode declareth that all statutes of reformation are so decreed, that the authoritie of the Apostolicke See bee safe. The meaning of that clause may bee found in the instructions of *Iulius* the third, to *Crescentius* one of his Legats in the Councell: That there was no great perrell, though for the present hee yeelded to some things hurtfull to the Court of Rome: Of which sort some things before were granted: and that because things might easilie bee brought to a former estate so long as the Popes authoritie was safe and intere. So the Popes Cabinat instructions, & the Councell exemptions of the Popes authoritie doe mutuallie expone other, and both of them are but grosse ludifications of the world.

Some Popes indeede had good desires of reformation, but they turned to nought: *Hadrian* the sixt did intend it se-

R 3

riously

Can. lib. 4. c. ult. & 6. 3.

The Councell of Trent a mockerie of the world, *Concil. 9. Car. Concil. 3. Ep. Postremo sancta synodus omnia declarat ita decreta esse, &c. Concil. Trid. sess. 25. cap. 22.*

Neque si quid in praesens largiatur. &c. Hist. Con. Trid. lib. 4.

Hadrian the sixt sought reformation.

*Animam ad
Ecclesiam fa-
cto abusu
corruptam
restituendum
adiecit. Onu-
vit. Had. 6.
Vsu venire —
postulat a
postulatus
accumulans,
Eccl. histor.
Concil. Trid.
lib. 1.
so did Mar-
cellus. 2.
Post longum
in prandio si-
lentium, Eccl.
Onuph. Vit.
Marcell. 2.*

*Bernard de
Consid. Lib.
1.*

*They are
better privat
men than
Popes.
Seducti, pec-
cavimus ut
Paulus Eccl.
bul. Retra. B.
Pii. 2.*

riously, but by Cardinall Soderinus hee was diswaded, For (said hee) it is not to be hoped that the Lutherians can be satisfied by the reformation of the manners of the Court of Rome, and that in all humane things it is found, that when one is satisfied in one desire, hee multiplieth desires upon desires — that the former Popes walked in a more sure way for they cutted not away heresies by reformations, but by Cruciatas in stirring up Princes and people by force to oppresse Heretiques as Innocentius the third, destroyed the Albigenes in France; By these and other difficulties Hadrian professed that the condition of Popes was miserable, because they could not doe good when they would most.

Marcellus the second intended also reformation, as is plaine by his speach at dinner after long silence: *I see not how they can be saved, who have this most eminent place* But that seate could not brooke him aboute twentie dayes, it either chokes the verie thoughts of reformation, or else them who breede them. *These two are in the Lyne of Popes, as good motions in a naturall man, that beginne and end at once*: It was their personall commendation to be so disposed, but the conviction of that Seate that it is incurable. But as Bernard said to Eugenius, *non ambigo te ista deplorare, at frustra istud, si non & emendare studueris*. I know thou deploresth these things, but that is for nought, except thou studie to mend them. So say I of these two comparatiue good Popes, where was their omnipotencie that they did not exert it as they doe against the Protestants? Are they weaker in good than in evill? But the truth is that Rome is incurable, and past reclaiming.

If any good thought be in them while they are privat men, it is choaked so soone as they sit on that Seate; As Aeneas Silvius spake and wrote goods things in the Councell of Basile, but beeing Pope Pius the second, hee recanted them, saying, *That hee had sinned as Paul, and persecuted the Church ignorantlie, &c.* But wee say, that hee was rather

rather first *Pius*, and then *impius*, for his greatest pietie in his Popedom was to canonize *Bernardinus*, & *Catharine* of *Senes* his countrey woman, and to abrogate appellations to counsels. So *Paul* the fourth when hee was but *Petrus Theatinus* was an urger of *Hadrian* the sixth to reformation, and had chiefe hand in the Councell of nyne chosen Cardinals, by *Paul* the third. But thereafter beeing Pope, he was the most cruell urger of the *Inquisition*, and on his death-bed recommended it as the speciall prop of the Popes authoritie. And of *Gregorie* the twelue. *Azorius* telleth that one inveyed against him, because in the time of a great schisme, before hee was made Pope, hee sware solemnly in publicke, that if hee were made Pope, hee would lay downe the Popelie power: But afterward beeing chosen Pope, hee would not lay it downe. They are now more like *Pius* the second, *Paulus* the fourth, & *Gregorie* the twelfth, than like *Hadrian* and *Marcellus*: That Seate infects them with wickednesse, that they are not like these men they were in privat, and since it is the propertie of that Court, that *Curia Romana potius recipit, quam facit probos*, it must bee the priviledge of that seate it selfe, the fountaine of that contagion.

I doubt not but many of the best sort wish that their Predecessours had not gone so farre on in heresie or tyranny: They are like men by unskilfull Sailers cast in such a danger as they cannot easilie exped: And with *Cesar* at the flood of *Rubicon*, they thinke the Dice is cast, according to *Soderinus* counsell, they resolve to holde all fast as it stands, and waite vpon the event. All their doing for reformation is either in trifles, as by *Campegius*: or else grosse mockerie of the world, as in the Councell of *Trent*: or if they doe any thing reallie, it is worse than these: so their *Franciscans* are refined in *Capuchins*; the *Capuchins* in *Recollets*: the *Dominicans* in *Iesuits*: The *Iesuits* in *Nerians*: A refining is but advancing in a greater degree

Bulla. 3. *Pii.*

S. Inquisitionis officium
—quo vno
niti affirmabat. Apost. secundum auctoritatem eius commendavit
Onuph. Hist. Paul. 4.
In Gregorium 12. invehitur
et c. Azor. moral. lib. 5. cap. 15.

They see their errour, but will not mend,

Boromeus in-
stance.

Thuan, Con-
tinuat, Ann.
1610. p. 130.

Portugal.
Aur spec. p.
460.

France is
their But-
cherie;

degree of hypocrisie, crueltie, and what may either blind or de-
stroy man.

Cardinall Boromeus, Experience can tell how they
are set for reformation: *Hee intended to reforme ordinem
humiliatorum and to reduce them to their first estat*: But they
tooke that intention so evill, that they stirred vp one
Hieronymus Farina to kill him, who discharged a small
gunne on him at his prayers, but killed him not. There-
fore *Pius* the fifth abolished the order, *In tanti sceleris ex-
ecrationem totum ordinem abolevit*. They cannot indure
reformation, but cutted off *Hadrian* and *Marcellus*,
who minded it. Who can tell when their ytter aboli-
shing shall close all?

*Pertinacie in one man maketh him wilfullie to insist in his
errours*: And pertinacie in a succession of moe men maketh
the successors wilfullie to defend the knowne faultes of
their Ancestours: So is it now in that *Seate of scorners*:
They know the errours of preceeding Popes, and their
owne wilfulnesse, and yet will persist therein, scorning
both God and man. Thus now-Rome is incurable and
reserved to the punishing hand of God.

I close this point of reformation with *Portugalus*,
writing of the abuses of the Church of Rome, and vrging
reformation; but considering in humane iudgement,
that it was a desperate thing, and craved the hand of
God, hee concludeth with this prayer, *The onlie begot-
ten Sonne of God reforme his owne Church: reformet unige-
nitus Dei filius suam Ecclesiam*.

CHAP. XXVII. Of their treacherous

Practices in France.

IT would now seeme that after so manie *Effronts* in this
Unhappie Usurpation and in the time of so great discove-

ries

ries of their wickednesse, and decay of their greatnesse; they would either change or relent their course: But there is no such matter, for this last age hath scene some strange practises thereof, and that either *executed* or *attempted*. Their crueltie executed in *France* is notour: The Massacre of *Paris* is their shame, wee may say, Their fained peace stroue with warre and prevailed. *Pax ficta cum bello de crudelitate certavit & vicit*: For these last yeares they haue made that flourishing Kingdome a wonder to the World, and astonishment to it selfe: They found the two *Francises*, *Henrie* the second and *Charles* the nynt according to their heart, to maintaine Poperie and repress the trueth: But after the *Butcherie of Paris*, their rage increased at the reviving Trueth, and therefore set forward to the like massacres; and finding *Henrie* the third vnfitte for their cruell purposes, they cutte him off to serue themselues of the D. of *Guise*, who was *lutum sanguine maceratum*, Clay knedde with blood. Hee was indeered to the Pope for the massacre of *Paris*, and the *Cardinall* his brother, thought it a cause to thanke God that his house was honoured to be the instrument of that massacre. *Henries* catholick zeale could not saue him, because hee had not a *Iesuites* zeale to destroy all the *Hugonots*; hee agreed with them in all points of Religion, but in this, his clemencie and their crueltie could not agree, and therefore, hee must bee killed.

When *Henrie* the fourth arose, their rage was more kindled, because of his Religion, and notwithstanding his *formall reconciliation* to their Church, yet they ever kepted their prejudices and hatred to him: Their rage was not satisfied but doubled by *Castellus* his misse and their banishment: And their desire to returne, was not so much for the loue of their Countrie, as to haue occasion to cut him off, and their hatred had never a pause, till his death.

S

That

Cicero. 3. 28.

Their cruel-
tie on *Henrie*
the third,Cardin. Lo-
thar. Practic.
n. 1. Goldast.
polit. 1139.Against *Hen-*
rie the
fourth,

Their plots
agai. & Lewes
the 13.

*Qui rebelles
iurat rebelli-
onem iurat,
quicquid iu-
ra Dei iudicio
reddetur es-
calio, Cornel.
Cornel. ubi
supra.*

*Quest. 8. An.
in tanta per-
turbatione
consultum con-
stituere, cor-
regnantem,
&c.
hist. Iesuit. l.
4. cap. 3.*

The extract
of the olde
Guysian trea-
son.

The Iesuits
ov. & how
France,

(a) Becan Exo-
am, Concord.
p. 29.

(b) Cydon, re-
fut. Anticath.
c. 1. Thuan,

That same spirit is yet powerfull in them: Though King Lewis bee zealous in their Religion, and (contraire to his clemencie) hath beene drawne by insligation to destroy many thousands of the Saintes, yet they are not satisfied with that is done: They perceiue in him an halting, and therefore are wearie of him. They haue boasted him to desist from his League with Protestant Princes, (which they see a meanes to strengthen himselfe against his common enemy) and haue threatned him with rebellions and insurrections: They haue also giuen him an Admonition in nyne questions disputed, whereof the summe is, That if hee relent in destroying the Hugonots in France, or assist the Protestants in Germanie, they shall set vp with him, a coniuinct King. And least he should think that but wind, they stirred vp Franciscus Martellus, a Priest, neare to deepe like another, Ravilliacke to kill him, but God discovered the Traitor, who before his suffering deponed that two Iesuits Guyotus and Chapusyns were his Counsellours and instigators. And lastlie, they are brewing a browst like the Guyssian faction against Henrie the third, and stirring vp his brother against him vnder colour of Courtlie discontentments against Cardinall Richliu: And this is the correignans, or coniuinct King whereof their Theses spake.

It is a wonder that so mightie a Kingdome should bee so fearefullie shaken by plots, and more that they see it and groane for it, and yet can not expedie themselves of these snaires. There was matter for redresse, when Henrie 3. was killed, but nothing answerable followed: and Henrie the fourth, had just cause of anger, and revenge by Castells stroke, but it turned to nothing; for when hee had banished the Iesuits, within five yeares, that martiall King turned a pleader for their restoring. (a) And after his death, whe the presumptions of their treason were pregnant, they threw from the young King a declaration of their innocencie, and a condemning of the Booke-seller that disperled the Copies of

pics of it: (a) And when the Nobilitie did their best homage to their dead King, *to kisse his heart, affecting to shew their long in marking their months (b) with the blood of it*, the Iesuits by right of a pretended, or (if it was true) *an ominous Legacie of his heart left to them*, caryed it to their Colledge of Lafler; and that not so much in the sorrow of funerals, as in the ioy of a triumph, for that they had found such a morsell for the paines of their long hunting. It were an hard matter to determine whether the hearts of the Nobilitie were more grieved, or the heartes of the Iesuits more over-joyed about the Kings heart, but sure it is that the Iesuits gloried of it.

In that common sorrow *Abbas Sylvius* the Abbot of Boes in the iust griefe of a loyall heart, when hee considered the Iesuits Probleme: *An fas esset tyrannos occidere*, if it were lawfull to kill tyrants, and how *Marianas* and such Bookes were in the hands of people, hee turned him to the Iesuits in his Sermon, and exhorted them that they would provyde that no Booke passed under the name of their Societie, and with the Superiours approbation, that might any wayes offend the French, *Summo studio providerent ne ex ipsorum officina ullus liber qui Gallos offenderet, prodiret*, except they would expose themselves to such a danger, which all their wisdom supported with authoritie and riches of their favourers could not eschew, The Iesuits tooke that graue admonition so hardlie, that they complained to the Queene, and made him to bee sharplie rebuked: But what they could not doe at Paris, they effected at Rome, when they caused him to bee put to death there: where of some accused them — because that hee was the first who after the Kings death reproved them out of Pulpit, albeit in the funerall oration which hee published, hee left out the speech that hee directed to them. (c) This was a Iesuitish trick, that they who should have beene punished for treason, turned the punishment of it on them who chal-

They destroy their discoverers
(a) *Thuan. Continuat. Ann. 1610.*
(b) *Audis Hæcicum Regem ita no- strorum opera delectatum, &c. Cydon. ibid pag. 44.*
They burne at Rome, what France spares.

Thuan. Continuat. Ann. 1610.

(c) *Quidam Iesuitas accusabatur — propterea quod primus post mortem Regis ipsos infestatus est. Thuan. Con.*

*Ibuan, Con-
tinuat, Lib. 2,
p. 53.*

*France Iesui-
ted is be-
come trea-
cherous.*

*Hist. Iesuit. p.
179.*

*Burex-Iesui-
ted shall bee
loyall,*

lenged them. It is like a new devyce of *Bellarmines*, who seeing how odious the Iesuits are made to the world, by their wickednesse layed open in fundrie Bookes; suggested to the Pope, and his Consistorie that a new censure of Bookes should bee institute to raze and purge out all things that were written against them. A devyce of a gnawing Conscience, for though all these Bookes were burnt, yet the treacherie of that order will bee knowne to Posteritie.

Let France consider her estate. Before Iesuits arose, they were loyall to their Princes. But since Spaine thirsted for that Kingdome (as his great stay of the European Monarchie) and hath as manie friends in her bowels as Iesuits, there is nothing, but *Leagues, Plottes, and Factions* formed, and everie faction ending in the killing of a King. The Sorbone standeth yet in her honestie, but can doe no more, than a Schoole censure, and is borne downe by the incroaching of the Iesuits on her, to punish her for her former loyaltie to Kings. The auncient forwardnesse of the Court of Parliament seemeth to bee relented, since the Iesuits Schoolers haue place there. The processe of *Ravilliacke* was so tepide, that they seemed to feare nothing more than to find out the truth: What was it to burne *Marianas* Booke? and such like after that murther, or to tell their discretion to the world in condemning *Bellarmines*, booke but not burning of it for their respect to his Cardinalshipe: *Curia Regia. Librum Bellarmini condemnavit, nec tamen exemplum eius in Cardinalis honore concremari voluit uti Mariana & Suar libris factum est.* The death of Kings would make men forget such respectuous distinctions: The Iesuits goe on in their businesse, and contemnes such paper censures, they know the event and punishment will bee no more, but a *Magistralis censura* of the Sorbone and an honorarie punishment of the Parliament, in making the Author to burne his Booke. Such Paper-bridles are too weak to ride so hard-headed a Beast: They will as little pre-
serue

FOR PRINCES AND POPES.

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serue their living Kings, as restore them when they are killed.

Some may think strange, that seeing both France and Spaine are popish, how it is that the Crowne of France is worse handled, than the other? Wee read of no treason plotted against the Kings of Spaine, nor League maintained in their Countie's; but contraire; that hee doeth foster a League in France against it selfe, and while hee is in securitie, France is daylie in hazard. The reason is, Spaine is fitter for the Popes end; and the Iesuits (who swey all) are hispanized: They count Spaine the speciall pillar of the Catholicke faith, and the Protector of their order, and therefore pray daylie for that King. This may bee called the Iesuits fifth vow, to seeke the Spanish greatnesse, for though hee were a French, English, Scot, &c. Yet so soone as hee is Iesuited, hee would kill his native King, (even though hee were popish) for the grandour of Spaine: There haue beene more treasons executed against the French King, than all the Kings in Europe; for though they bee Popish, yet they are a barre to Spaine, and a thorne in the Iesuites eyes. The fancied fifth Monarchie is a fitt stoupe for the decaying Hierarchie.

Wee may say of the Pope as Augustus said of Herod, when hee heard that hee had killed his owne Sonne amongst the Babes of Bethlehem, that it was better to bee Herods Sow than his Sonne: There is no King worle in treated of the Pope than his first borne most Christian King: That flourishing Kingdome seemes now to bee drawne to some period, which can haue none other end, but either her ruine, or the riddence of her disturbers: Let not France thinke to brooke her auntient libertie and peace, so long as the Iesuits nest in her bowels; Her flourishing, & their standing in her, are both incompatible and impossible: It is weaknesse in Princes to thinke by Courtesie to gaine them, who for the Character of their order, haue odium Vatinianum, an irreconcilable hatred against all Princes, that will not idole the Pope and Spaine.

CHAP.

Why Spaine is more beloved of the Pope than France.

Orat. Vera p

41.

Vita Ignat p.

69

Debemus o-

rare Deum

uolentes & diu

ut seruet qua

dantissime.

Philippum

Regem Ca-

tholicum qui

—potentia

ad infinitum

maiore quam

vnquam fue-

ris in mundo

ullius Regis

est propugna-

culum ad

defensionem

Religionis

Catholicae.

The stan-

ding of Frañce

and the Ie-

suites incom-

patible;

CHAP. XXVIII.

Of their cruell attempts
against VENICE.

The Venetian
question,

Padre Paulo
lib. 1. Of the
quarrels of
Pauli. 5. in
terdictum
contr. Vene-
tos.

The Pope
patronizes
villanie.

THEIR two attempts were against Venice and great Britaine: They minded the overthrow of the liberties of Venice, but States are not so soone killed as persons. Pope Paul the fifth his quarrell with the Venetians was vile and flagitious, hee sought occasion to manifest his omnipotencie against them, & waited not on an honest cause of contest, but tooke the first that offered, and commanded them absolutelie, to set at libertie two Church-men, whom they had justlie imprisoned: The one was Scipio Sarraceno, a Chanon of Vincenza, for pursewing a womans Chastitie even in the Church, and other villanies: The other was Brandolino Valde-marino, Abbot of Nerves, who was a Magitian, and studied the Arte of composing exquisite payson, and had thereby cutte off his Brother his Servant, and endangered his Father. It was not vnlike to this quarrell of the Thessalonicians against Theodosius Officers, for imprisoning a Coach-man deprehended in adulterie, whom the people would have enlarged. Hildebrand coloured his treason and disloyaltie with the cover of the Cleargies Chastitie: But Paul the fifth comming on the stage acted that same part of vsurpation, by defending the villanies of the Cleargie. Hee commanded the Venetians also to repeale some Lawes which they had made to restraine the profuse dotations of their subiects, whereunto the cunning avarice of Iesuits had induced them: And because they stood to their liberties, hee put them rashlie vnder an interdict, which when their Cleargie, and other Orders would not acknowledge, the Iesuits (whose Avarice occasioned the Law)

La. v) by vertue of their fourth vow of blind obedience to the Pope, maintained the Interdict, least they should incur irregularitie,

But the *Venetians* opposed so worthilie, that the Pope repented his attempt, they managed the matter wiselie everie way by the *Edicts* of their *Senate* and *Writtes* of their loyall *Divines*: (a) The storme brake vp vpon the faultie members of their Republicke, and the *Iesuits* were found in their treason, refusing their alledgeance, for to defend her in their iust cause: Therefore they were cast out as a pest of the Republicke, and the Pope forced to put a faire face on a foule retreat: Hee was glad in end to packe up the quarrell, and dissemble the blow, which as yet is not cured. The *Venetians* would neither repeale their lawes, neither admit the *Iesuits* to this day, neither would enter in capitulation for agreement, but vpon this condition expresse, that the receiving of the *Iesuits* should not bee mentioned at all. And enacted a Law, that they should not bee admitted for an hundredth yeares: The which Law they renew everie yeare to keep that centurie of their proscription whole. I thinke heerein they repayed the Pope the old indignitie hee did to their Oratour *Franciscus Dandalius* whom hee caused lye under his Table as a Dogge at Avenion. This was another prooffe of the *Venetians* wit and valour against the Pope, the former was against *Paul* the third, who approved an order institute by *Baptista Cremenfis*, but they by a publicke *Edict* scoffed and condemned it.

This was the end of the Popes brawle: Blind Pride devised it, Temeritie began it, Pertinacie held it on foote, and Necessitie forced him to retire with shame, a few Cardinals with him raised this storme, but they could not lay it againe; that was a worke of great Kings by their Ambassadours: His former temeritie was turned in timorousnesse, hee durst neither hold out against the *Venetians* to the end, neither propound the Treatise of peace to the

Consistorie,

Nagor, Manual, cap. 27
u. 244.

Lancelot in-
str. lib. 4. 14

The *Venetians*
wiledome
and courage

Edict, Venet
contr. Inter-
dict. Paul. 3

(a) *Padre*
Paulo.

Spilat.

Vendramen,
Marfil.

Craffus. &c.
They reject
the reluits
simplie.

(b) *Veneti* —
semper decla-
rant causā
Iesuitatum.

esse peculiare
Ec. Ghuar,
Contiu. 16 12

Paulus. 3. or-
dinem proba-
vis. Ar. nus

per Ordo ille
à Venetis

edictis publico
explosus. Can,
lib. 5. cap. 5.

The Popes
shamefull
retreat.

Quarrells.

Paul. 5. lib 58

An vnlaw-
full Proce-
dor hath an
abrupt clo-
sure.

Hee broke
his Lawes.

(a) De sent.
excom cap.

Alma mater.

(b) Remitten-
da oris cautio
iuratoria.

Seyrus. The-
saur. lib. 5. c.
15 n. 26.

Vrgald, Can-
del. p. 495.

(c) Fernand.
part 2. c. 12, n.
22

(c) Potest ab-
sens vel in vi-
sus absolvi.

Rodrik part. 1
cap. 8. n. 83
n. 13.

The Papills
are ashamed
of that quar-
rell.

Consistorie fearing opposition, but to the Cardinals apart, and then told them in publicke audience when all was ended, The *Venetians* stucke to their liberties, and in the closure, would not admiste of any Ceremonie that smel- led of Absolution or Benediction, least it should import guil- tinesse on their part: Neither would they suffer in all their Domirions anie signe of ioy to be made by Bone-fire or reigning of Bells, least it should bee thought a formall reconcilia- tion after a iust censure; but suffered a rash and vniust In- terdict to bee revoked by a verball declaration: The Car- dinall Ioyeous sent by the Pope, declared that the Pope re- uoked his interdict, and they gaue him an Act of the revoca- tion of their Protestation: Hee keepeed no order in giving out an Interdict, and as little in revoking of it, the pro- nouncing was in splene and passion and the retreate was in shame and confusion.

This was against their owne Lawes, for the interdicted persons should not bee received, vnlesse first they satisfie for their fault, or that they giue their oath for fulfilling of the commandements of the Church, (a) But the late a- suists (b) helpe the Pope in this strait, *Avila* sayeth, that that the Pope may relaxe an Interdict by his inward Act al- one, *Papa potest solo actu interiori relaxare Interdictum* And *Fernandes* (c) affirmeth, that the Pope may absolue, al- beit the cause cease not, and (a) *Rodrikez* sayth, That one who is absent or unwilling may bee absolved. All these cases serue to cure the Popes folie: His intention is good enough to vndo that whereby he had plondered the world two yeares: And while the *Venetians* held at the point of their innocencie, and would not bee absolved by him, he was forced abruptlie to declare them free.

But *Becanus* telleth vs, That they are ashamed of the matter, for when it is obiected, hee frets and fumes, saying, That since the matter is settled, it ought not to bee wakened againe, because such doing is the worke of seditious men,

men: *Ais venetos — sed bis peccas. I. quia cum lis illa sopita sit tu illam tuo flabello resuscitare non debes. Hoc seditionis forum hominum est.* But I will serue him with his owne dilemmes. Either the Pope had a good cause in hand or a badde: If a good cause, why did hee quyte it so shamefullie? Where was his omnipotencie that hee could not double out the defence of the great and maine Article of his faith? If hee had an euill cause, Where was his omniscience and infallibitie, that they suffered him to enter in such a quarrell? But the trueth is, it was the witleffe impotencie of his proude spirit. By their fretting they testifie they are ashamed of the cause, contest, and event. But if they had prevailed in this contest, they would haue put it in the Catalogue of the Popes victories over Princes, and gloried in it, as they did of Dandalus subiection to Clemens the fifth. (a)

Thus was the Question & cariage of it vulgarlie takē vp, but God had a secreit in it to giue the Pope a foile at his owne doores, and that not so much in the opposition and event as in the cause which was not onely avarice and pride, but most of all, the defence of sorcerie and villanie. Heerein G O D would haue the world looking on the Whoore in her owne colours: Sathan also blinded the Pope, that hee saw no more, but to pouse his power, and smyled in his sleue when hee brought *Sanctissimus* on the Stage to patronize Villanie. It is their custome to act and maintaine villanies, and though they confesse Iohn the tweluth to haue beene a monstrous adulterer, yet they damne the Councell that condemned him. Lastlie, God was heerein teaching the possibilitie of the Popes curbing, when a petite state (in comparison of great Kings) at his Elbow gaue him an irrecoverable blow for his folle.

(a) Becan exam. con. 53.
Recitemus factum memorabile Dandalis magna penitentia magni argumentum, Gretzer myst. Sal. 57. p. 462.

The secrets
of that quarrell.

Baron, 283.

CHAP. XXXIX.

Their cruell attempts in
great BRITAIN E.

Their di-
verse assayes
against great
Brittaine,
Rex Phil.
Pont. sus insti-
tuti fecit cer-
tiores: qui
illud quam
maxime lau-
davit, Regiq.
animum addi-
dit cum pro-
missione seu
classis in Insu-
lam esset ap-
pulsam certam
pecunie sum-
mam ad bellū
continuandū
suppeditatu-
rum. Cicarel.
Vit. Sext. 5.
Plat. 391.
Onuph. Aul. 3
Cicero, Greg.
13.

King James

THEIR other attempt was in great Britaine: They assayed it with all sorts of weapons. First, by the wind of cursing Henrie the eight, and Elizabeth: But that proved evill wind to the blower: Next, by Water and Sea, by their great Armado, wherein Sixtus the fifth (a) had his hand, but God scattered them, and made the winds & Seas fight for this Yland: Therafter they pressed to barre K. James entrie by Brienes perindiciall to his Succession, but when they saw they prevailed not, they pressed to flatter him, at least to feede themselves with hope of toleration: And when that failed, they turned to their wonted practice of treason, and laboured to kill him before his Coronation: And when God disappointed them therein, and all hope of toleration was lost, they went to extremitie and fetched from kell the devyce of the powder-plot. Some thing lik was attempted in Florence, and Lisbone & latelie in Genna, but they are nothing to this, for these were Papists against Papists, & their ground was civill discontentments, but heere Religion was the cause, & that against a King, a Queene, Prince and flower of all the Estates of a Kingdome, and many Papists also. These were against some few foes onelie, but this was to blow vp friends with foes, and not to giue them leaue to thinke of God at their death, but in one instant to bee Breathing, dead, and vanished without Buriall. But GOD turned this Mine upon the Miners to discover and overthrow the depths of Rome.

This brought the matter of usurpation againe on the
Stage

Stage with a new and singular sort of acting: Before, it was disputed by *Divines and Lawyers*, but then by the pen of a King, and while other Kings were either killed in the question, or being alive durst not or could not debate it, God set up a living and learned King on a throne to plead his cause. Strangers acknowledged his furnishing with wisdom and learning, as farre as any King since Solomon. *Iacobus I. Mag. Brit. Rex omni laude maior eminet, adeo ut cum Solomone sapientissimo certare posse videatur.* (a) And that our Age hath scene him onelie among Princes, plenished with all knowledge, & beloved of them for his most learned works. (b) *Cum autem nostra aetas te solum augustissime Princeps incomparabili felicitate sortiatur, qui excelsa mente——doctissimis lucubrationibus omnium Principum animos tibi conciliaisti.* And himselfe, professeth that God had raised him from an obscure Kingdome to a greater, that from so eminent a place the world might heare him pleading for the truth. (c) Two glorious Titles concurred in him: First, the title of Defender of the Church, from the Crowne of Scotland: And the title of Defender of the Faith from the Crowne of England. And God gaue him a double measure amongst Kings, to bee one of his Worthies, and to lift up his penne against many hundreth Papists.

That royall Premonition dedicate to Princes was easily ushered, coming from a Prince, but it cast the Jesuited Papists in a plunge: Manie of them railed against it, as *Beilarmine, Becane, Suarez, Costeau, Schioppius*, and others, to the number of fourtie five, But it stands yet unanswered, because they brought nothing against it, but their owne preindicate and rancide Paradoxes. And the worthy Divines of England, vnder such a Chiftane, haue so tortured them in that argument, that they haue left the field. And whereas the Parliament and Sorbone censured some Bookes written against it, they allowed it as a truth: And it was so welcome to the popish Cleargie of France,

T. 2

that

his Royall
pleading.(a) Angel, de
Polit, Discip.(b) Nov. hom.
Epist, dedica-
tor.c) King James
against Car-
dinall Per-
ron, Fol. IHis premo-
nition vn-
answerable.

that they were readie to subscribe it all, except that one point concerning *Antickrist*: And yet that is the most important point in it all, and their scruple was onely because then they were not so farre inlightned as to see that mysterie, which in Gods time they will subscribe as well as the other.

They reported shame.

*Aqua Viv. Ep-
ad Baltr. Pro-
vincial. Fran.
Ann. 1613.*

(a) *errore factum est quod vehementer doluimus, &c. Id. Epist. ad P. Corr.*

(b) *In quo nonnulla falsa, temeraria, &c. Censur. Paul. 5. in lib. Becan. Ann. 1613.*

Claud. aqua. viv. Epist. Aug. 1614.

(c) *In virtute obedientia ne vulgari Paciantur quic*

The event of this attempt was their shame, as wee may see by their proceedings: Beside, the Parliament of Paris censure against these forenamed Bookes. *Claud. Aquaviva* the generall of the Iesuits, condemned *Becanus* Book of the controversie of England So soone as that Book (saith hee) came hither, and some thing was found in it which might better beene otherwise spoken or else omitted, wee sent unto you these Notes of our censure, that it may be mended, &c. *Cum primum huc liber ille pervenit idque in eo deprehensum est — censura notas remisimus.* And in his Epistle to P. Cotton (a) Wee are sorie that it is so evill fallen out, that *Becanus* booke was not sent hither to bee corrected — but wee have caused such things to bee noted, and sent to him, as ought either to bee delete or corrected.

Pope Paul the fifth with his Cardinals, (b) giue their censure, that in *Becanus* booke are many things false, temerarious, scandalous, and respectinellie seditious. But *Aquaviva* as mandatorie Epistle to his order discovereth their minde more fullie (which the Iesuite fisher makes the ground of his Tergiversation in refusing to giue direct answer concerning loyaltie to Princes) Wee command our order (sayeth hee) by the vertue of holy obedience, and under paine of excommunication — that none of our order publickly or privatly by Lectiōs and Councell, farre lesse by writting bookes presume to affirme that it is leasome to kill Kings, &c. *Pracipitur in virtute S. obedientie — ne quis nostra Societatis — affirmare praesumat licitum esse Reges occidere.* And in another place (c) By the vertue of obedience it is inioyned to the Provincials, that they suffer nothing to bee

FOR PRINCES AND POPES.

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to bee put out by Iesuits, concerning the Popes power aboue Kings, &c.

These censures was extorted from them by force of Conscience and out-crying of the world, wherein may bee seene their policie, in that they condemne *respectiuelie* such Bookes, and not simplie: And their *mocking* of Princes, that while they condemne these Bookes, they allow the Doctrine, & honour them who maintaine the like: For *Bellarmino Baronius* (a) *Bozius, Marta, &c.* were in great respect at Rome, and daylie venting their treasonable Paradoxes, while these Censures were framing there: And *Sixtus* the fifth, in the Consistorie allowed the deede of *Iaques Clement*. But out of these their Censures, wee may raise three necessarie conclusions. The first is, *That they utter their owne diffidence, and the weaknessse of their cause, as their owne Lessius objecteth* (b) *to them in a passion*, because hee durst not put to light a Booke hee had written of that argnment, and that for feare of punishment. The second, *They are either selfe-condemned Heretickes*, carying their conviction in their Conscience, or else damned Hyporites, condemning solemnely in write what they approue in the heart. The third, *That they yeelde the cause to vs, and confesse that victorie is on our side*: When the Pope with his Cardinals and generall of Iesuits, call their Souldiers from the fields, and chydethem for vsing such weapons as they put in their hands.

This was the end of their *Powder-plotte*, and the disputes of the *authoritie of Kings* occasioned thereby. So long as the fire of that powder was in their head, they vexed the World with Bookes and Disputes. But when their mines went wrong, and the fire and fume of that powder turned on themselves, then the generall of the Iesuits, and the Pope himselfe founded a foule retreat. Such a *fearefull silence is a palinodie in Print*.

quam in quo de potestate, &c. id. Epist. 2 Aug. 1614. Their Palinodie;

(a) *Frustra aliquid moderationis ab illa Civitate expectari, in qua illud. Card Bell. & tot alii minorum gentium &c. Casaub. Epist. Front. Duc. p. 59. (b) Eo ipso diffidentiam, &c. Less. apud Wibring. discuss p. 279.*

The powder plot hath shaken Rome

CHAP. XXX.

The troubles of *Germanie* and
France are from the Pope.

Germanies
troubles fro
diverse cau-
ses.

The Pope
an Incendia-
rie.

Why he pre-
fers *Austria*
to France,

(a) *Rex Chris-
tianiſ. dum*

NOtwithstanding of all their *Effronts* they goe on in their former wickednesse, and haue stirred up these late troubles in *Germanie*, which (though they bee amassed of sundrie causes) yet the Popes hand is most in them.) Some looke no further than *civill quarrels*, others to the *iealousie of France and Austria*, which hold *Europe* in businesse, but *vnequallie*: For *France* content with her owne *Dominions*, vindicats other people from *Austria*es tyrannie: And *Austria* sicke of the fansie of a *sirrh Monarchie*, vexeth it selfe to oppresse other. But the two maine causes of these broyles (*vsurping over Princes, and rooting out of Protestants*) flow from the Pope. As for *vsurpation over Princes*: Hee liketh a *Monarchie* for its forme, that hee may borrow a colour to his owne *Monarchie*: But hateth the power of it, because it is more *vnite and strong* against him, than *Republicks*, and because of his *presage*, knowing that his finall ruine shall be by Kings. Therefore hee maketh greater Princes depresse the lesser, and feedeth discords among the greater to weaken them mutuallie, and withall stirreth them up to destroy the Protestants.

Some-times *France* was his first borne, when they cut off the *Longobards* and enriched Rome: But now since the *Austrian* power is increased, by the continuance of the *Impyre* in that house, by the accesse of the *Low-Countries, Portugall, America, &c.* It seemeth fittest for his end: And though hee abuse the French King, in making him destroy his owne Subiects by warres and Massacres; yet a special

a speciall end of that businesse, was to *bleare his eyes*, that hee should not see the growth of Spaines greatnesse in Germanie. This is *Apostolicke simplicitie* forsooth, or rather a too great simplicitie in the *Frensh* to weaken themselves, and strengthen the enemy: And it is time for that King to open his eyes, and see how hee is abused, since God hath discovered their secret plots, though the Author of that Letter commanded to burne it so soone as it was read.

But yet the Pope feareth *Austria* more than *France*: They haue him closed betwixt *Naples* and *Milane*, and within few dayes, may oppresse him in *Rome*. And *Charles* the fifth profaine policie is fresh in his minde, who held *Clement* the seventh captiue in *Rome*, and yet commanded the *Cleargie* of *Spaine* to pray for his deliverie. Hee seruethe himselfe of the jealousies of these great houses, and assists or deserts either of them as hee seeth occasion; and in all seeketh his owne securitie in their jarres: and when hee saw the *Austrian* to preuaile for a time in *Germanie*, hee inclineth now to *France*, not in loue, but for his owne standing: This is his vsuall usurpation to serue himselfe of Princes: Hee caused the *Normanes* expell the *Greekes* out of *Naples*: When hee wearied of the *Normanes*, hee assisted the *Germanes* against them: When hee wearied of the *Germanes*, hee brought in the *Frensh*: And last, stirred vp the *Arragonians* against the *Frensh*. When *Nicolaus* the second beganne that worke, *Baronius* called it, *Divinum consilium*, a divine counsell: So bee like these troubles of *Germanie*, are a divine counsell with them.

With this vsurpation over Princes, hee intendeth mainlie the rooting out of *Protestant Religion*, and for that end, stirred vp both *France* and *Austria* against the *Protestants*, which wee may perceiue in his *Resolutions* and *practice*: His Resolution is with *Innocent* the third, to destroy

distractus est in subiectis — non potest aurem praebere — ut crescenti Hispanorum potentia in Germania se opponeret. Epist. C. Caraffa dat Vienn Octob. 1621. Hee feareth Austria more

The Pope a Iuglar playeth fast or loose.

Hee intends the rooting out of *Protestants*.

(a) Cardin
Loth practico.
n. 1 Goldast.
Polit. P. 139

They con-
temnethe
Germanes.

(b) Adeo im-
prudentes &
stupidos esse.
Ibid. n. 2.

Their poli-
cies.

In confoun-
ding causes.

Epist. Caraff
Cancell Hisp

p. 112.

Negotium
multum con-
cernens con-
servacionem.

Ec. Epist.
dat. Vien. 15.
Orob. Ann.
1621.

destroy the rising truth: This hath ever beene in follo-
wing Popes, and fullie concluded in Trent. The Car-
dinall of Lorraine (a) reveales the Conclusion of Charles the
ninth, Philip the second, and the Pope was *ad extirpans
das Germania hereticos & novam toto Imperio formam insti-
tuendam ex prescripto Pontificis*; and is confident that the
Heretickes beeing assaulted both at home and abroad, shall be
killed as beastes by Dogges sent amongst them, and no wayes
eschew the snares; And againe, seeing there is so great a
confederacie and power against Hereticks, both the Pope and
Cardinals doe expect shortly so great a mischief on them, as
shall double the ioy for the Massacre of Paris. As for the
Germanes hee sayeth, that nothing is to bee feared from these
improvident beastes, who know not their strength——
but shall perish before they perceine their danger. And againe,
That they are so imprudent and senselesse, that they never
minde to repell a common danger (b) by common force, but
everie one labours to defend their owne privatlie. And there-
after, There they are so stupide; that they know not their owne
danger, till they bee overthrowne. This is the opinion
of the Pope, and his Cleargie of the Germanes, which
imboldneth them to abuse Germanie, as they doe.

To effectuall this end, they haue confederate the Em-
perour, Pope, Spaine, Bavere, and the holy League (as they
call it) even as the Pagan Priests stirred up the Emperours
to persecution, and contribute large money to their Armies: so
now doeth the Pope and his Cleargie in the persecution
of Protestants. Their wayes to worke this end are, *Pol-
licie, perinurie, and oppression*. Their policie, first, they pre-
tend civill causes, to hide the other plot of persecution,
and yet the Emperour discoverth it in his Letter to the
King of Spaine: That their businesse concerned the conserva-
tion of the holie Faith, and the standing of their House. And
it is manifest, that long before the sturres of Boheme,
they were persecuting the Protestants in Westphalie 1614

in

in *Silesia*, 1614. and 1615. in some imperiall Cities, as *Ulme*, *Aken*, *Wesell* 1614. in *Donawerda* 1617. in the *Volteline*, *Stiria*, and *Bohemia* it selfe 1618. And the *Bohemian* wars were occasioned by these persecutions, when they were driven to that desperate state in Religion, as to seeke the protection of some foreraine Prince.

Their second policie: They divided the Protestants, and drew a part of them on their side, as *Charles* the fifth did at the *Smalcaldicke* war, and they boast of it, that the Protestants are so loose, that many of them fight on the Papists side (a) In all their meetings they pressed to draw the Lutherans from the Calvinists (as they call them) and vsed that speech, *Sicut Catholicus, sic Lutheranus*, promising as great quietnesse to the Lutheran as to the Papist, that when they had broken vs by the Lutherans, they might destroy them also. Some of them contemned the D. of *Saxe*, as a man of no Spirit, (b) but the most part feared him for his great power and therefore first ingaged him by the offer of *Lusatia*: Next, they held him on to bee *Executor banni Imperialis*; And lastlie, they fed him with the title of *Vicarius Imperij*: All this was to gull him, as *Charles* the fifth did to *Maurice* his predecessor: So their secret correspondence reveales, that they studied by all meanes to please him, that at least (c) in show hee might bee satisfied.

Thirdlie, in all meetings they ever treated of peace, to make the Protestants carelesse: And while they were busiest in warre, they protested (d) most they were seeking the publick peace: and when Armies were gathered on both sides they fained a Cessation of Armes, to make Protestants disband their forces; which beeing done, the Papists with their standing Armies sealed on some Provinces, as the *Palatinate*. Lastlie, as they confounded Religion and policie, so in policie they confounded the quarrell of the house of *Austria* with the quarrell of the *Impyre*.

Gallobell.

In dividing
Protestants.

(a) Cancell.
Hisp p. 90.

(b) Cancell.
Hisp p. 816.

(c) *Vt saltem
apparenter
illis satisfiat.
Cancell. Hisp.
p. 116.*

In pretending
peace.

(d) *Nos nihil;
nisi pacem pu-
blicam quare-
rere Cancell.
Hisp p. 93.
Octob. 1621.*

Protestants
at once eve-
rie where
oppressed.

*Regula Iesui-
tarum,*

Anno, 1619.

The papists
periurie.

1552.

1555.

This was the rypenesse of a long plotted persecution, for the Papists learned of *Severus Canals*, the arte of Intelligence and myning: Hee found them about the walls of *Bizantium*, and brought their Copie in this Land, to his Dyke betwixt Forth & Clyde; They went so alongst the roote of it, that all Forts were advertised in an halfe houre, what the enemy was doing, and where hee assaulted. So the Iesuites turned their vniverfall intelligence (whereof their rules giue a direction) to worke mines in all the reformed Churches beyond Sea: In *France, Boheme, Silesia, Moravia, Volteline Westphalie, &c.* Princes were irritate; People were discontent; the Papists fretted at the prosperitie of the Protestants; and Protestants abridged of their owne wonted liberties in Religion, and debarred from publicke imployments, and defrauded of the course of Law &c. Such a broyling disposition was like powder layed aboundantlie in mines, that lacked nothing but firing. In *Boheme* was their head-mine, because of the *electiue Kingdome*, and the exasperate minds of people for their crossing in Religion: Thervnto the Iesuits layed the match of a new oppression to force the fire of defence. They both sought and wrought this occasion of the *Bohemianes*, & the meeting of all their Provincials at Rome, was to devise how to vlc their opportunitie, which they had long expected. So soone as *Boheme* fired, their mines played in all places at once, so that none could either helpe another (as they were wont) nor saue themselves. Thus the Protestants were at one time everie where oppressed.

Secondlie, their periurie is manifest: For they come directlie against their promise confirmed by oath. The *Pacification of Passau* was solemnelie ratified at *Augsburg*: And the Emperour *Rudolph* and *Mathias* confirmed the liberties of *Boheme* by Letters reversall (which in electiue Kingdomes, are strong obligements of Princes, and haue the

the force of mutuall contracts. And *Ferdinand* the second by the like Letters, declarations and Edicts confirmed the same: But most solemnely by his oath at his Coronation (a) did swear to maintaine both the Sacred and civill peace of the *Impyre*. (b) That hee would keepe the *Electours Princes*, &c. in their possessions, dignities, and rights. That hee would keepe friendship and good correspondence in the *Impyre*, and not bring strange forces in it: That he would iniure or offer violence to no *Electors*, nor Prince of the *Impyre*: That hee would not proscribe any unheard or without a cause: That hee would not labour to turne the *Impyre* hereditarie to his house: And finallie, that if hee did any thing beside or contraire to his Capitulation, it should be null, and of no effect. In like manner, hee promised often to the *Duke of Saxon*, and by him, to other protestant Princes and Provinces, that hee would not crosse them in their Religion and liberties. Likewise, the *Duke of Bavere*, and Princes of the popish League, did swear to disband their Armies; not to invade any Protestants Land, and to leave the questions of *Boheme* to their owne hazard. Let GOD and the world judge how they haue kept these oaths: When they feared a revolt, they sent out declarations and Edicts for libertie of Religion; but when they prevaile, in warres, they turne to their oppression. When the Pope seeth his owne vantage, hee absolveth them from these oaths: They keepe their owne maxime, *non est servanda fides Hereticis*, that faith should not be kept to Heretickes, which is as false in the *These* (because wee ought to keepe our promise to all) as in the *hypothese*, calling Protestants Heretickes. And though *Gretzer* and *Becane* would glose the matter, yet their exceptions are such as make their oaths but roapes of sand: For beside the case of feare or violence, whereby they proue the weaknesse of these oaths, they referre the tryall of the lawfulnessse or unlawfulnessse to the Pope, which is in effect

(a) *Capitula-*
tio iniuriam
rando confir-
mata Franco
furt. August.
Anno, 1619.
Art. 2.
(b) *Ibid. Art.*
3
Ibid. Art. 9.
Ibid. Art. 25
Ibid. Art. 26.
Ibid. Art. 34
Ibid. 38.
Tractat. Vl-
menfis. lun.
Ann. 1620.

No oath can
ty them.

Gretzer. de
fid. Her. Becā
man lib. 5. c.
12.

Their oppression.

August. 1630.
Epist. Anonym. de Comit. Ratisbonens.

Gallabel. Septemb. 1631.

effect to make oaths, no oaths at all.

Thirdlie, their Oppression is manifolde: When they had taken in *Boheme*, and the *Palatinate*, they oppressed all other Countries, and Provinces which had none entresse in the quarrell of *Boheme*, as *Pomer*, *Mekelburge*, *Brandeburge*, &c. First, they vrged them to inquarter *Souldiers*; if they received them, they were subdued: If they refused, it was a quarrell to take them by force. Secondlie other Provinces and Cities which wanted Garisons, were exhaust with great contributions, as *Hassen*, *Wirtenberge*, *Norinberge*, &c. And these contributions were to maintaine Armies for oppressing the *Impyre* vnder colour of its defence. Thirdlie, when force and povertie had subdued all, they invented a new quarrell of the restitution of Ecclesiasticke goods, that they might finde a colour of plea against some Protestants, who assisted them. Fourthlie, when this had a course, they devised a new Commission at *Regensburg*, to punish all these as traitors to the *Impyre* who assisted the King of *Denmarke*, Duke of *Brunswicke* or Count *Mansfield*: so there was no Protestant whither hee was their enemy or friend, or neutrall, but they devised a quarrell to oppress him: A *Lutheran* and *Calvenist* was alike to them, and their owne distinction, sicut Catholicus sic Lutheranus was forgotten. And turned to sicut Calvinianus sic Lutheranus, for when they had first driven out the *Calvinians*, they banished the *Lutherians* also. Fifthlie, when all these quarrels were fished, they lacked a specious colour against the Duke of *Saxe* whom they had long gulled: Therefore they tooke occasion of it for the meeting of *Leipswicke*, wherein the Protestants had conveened, to helpe their desperate case, and prevent their small ruine. The Emperour made that a new quarrell, and Count *Tillie* commanded the Duke to renounce the conclusions of *Leipswicke*, otherwise they would handle him as an enemy: Of all protestant Princes, his Lands

Lands onelie lay in integritie, and they reserved them as the last fat moifell to their Armies: Thus they fished quarrels against all Protestants, *as the Wolfe drinking above the Lambe in that same strand, troubled the water, and yet accused the Lambe, and ranne upon it.* So the Papists troubled the Fountaine of the sacred and common peace, in cancelling Lawes and breaking oaths, and yet accused the Protestants of the breach of Peace. They made both their innocencie, and blamelesse (though necessar defence) to bee treasonable.

When *Austria* had increased her Monarchie, than Poperie followed; The one was a Coach to carie the other and they oppressed men both in Soule and bodie: They denied them any Church benefite, Baptisme Marriage &c. except they went to Masse: And where pacifications had provided Protestants to some places of credit, Magistricie or Indicatories, so soone as they died, their places were filled with Papists. They banished them with this clause, *That it should never bee leasome for them to returne.* And not content to persecute them in their life, they denied them buriall after death, except in their sicknesse they had confessed, and taken extreme Unction.

They haue followed *Machiavell* in their matchlesse crueltie: And let *Palswach*, *Brandeburge*, and *Magdeburge* stand to the posteritie as the prooffe of it: They destroyed young and old and Matrons with their Doughters cast themselves in the Rivers to eschew their villanies. *Eusebius* hath the like of a Matron in *Antioch* with her two Virgine daughters in *Diocletians* persecution. And as *S. Austine* comparing the crueltie of *Sylla* with the Goaths, said, *That the Goths were more mercifull to Rome, than Sylla who was a Romane.* So I may say, that the *Turkes* are more humane to Christians than Papists are. And though herein they equalled *Diocletian* in crueltie, and exceed the *Turkes*, yet they glorie in it, and *Tillie* proponed it to *Leipsich*, that

Melancthon.

*Austria and
Viher to
Poperie.*

Their cruel-
tie.
August. Civ.
3. 26.
Euseb. hist.
Lib. 8 cap. 12

They vrge
abjuration.

In a god-
lesse forme.

people to
deny the
Trueth,
damne
themselves.

Austriacs
crueltie,
their over

unlesse speedilie they rendered the Towne he would doe to them as he had done to Magdeburge. But God within two dayes tooke order with him for that bloodie insulting.

Thus they wrought a pittifull deformation in all places: Preachers with the Gospel thrust out, and Priests with their Masse brought in: Men compelled either to goe to the Masse, or to sell their goods and leaue their Countrie: And if they remained, they were forced to take this following Oath.

I poore sinner, doe confesse before God, and all Saints, before the Priests and Pastours of Soules standing in the place of God, that I haue all my life long gone astray in a cursed, execrable, and hereticall Religion. And in the Supper of that Religion, I receiue nothing but plaine Bakers bread, and plaine Wine in a Cup. I doe also beleene, that all my Ancestors and all others that believed in that Religion and Faith are damned and perish for ever. Wherefore I promise before God and the Virgine Marie his Mother, and before the Priests and Pastours of Soules, beeing in the place of God, that I will never adhere nor cleane to the cursed and hereticall Religion. So God mee saue. This is Antichristian crueltie vrging poore people to deny the trueth, damne themselves, and condemne their Predecessours.

The world never saw a more deepe lie contrived Policie, or a more cruellie executed plot: And doubtlesse by this crueltie Austria will lose the hearts of Germanie: And when God sendeth the Germans a deliverer, hee shall find their hearts, as Luther confessed by his owne experience: That the people gladlie imbraced him, because they had beene oppressed with the Popes tyrannie. And Carolus Militium Legat to Leo the tenth, confessed that in trying the Germane disposition, hee found three inclining to Luther, for one adhering to the Pope So did Cardinall Polus.

They are confident for obtaining their end, and that both in respect of themselves and vs. For themselves, they

they haue made a *diuision as a thing ended*. That the Pope shall haue his *hierarchie establiſhed* through all their conquest. That the Emperour shall haue for his partage the *Eastern* Provinces of *Germanie*. That the *Spaniard* shall haue the *Lower Palatinat* with the *Western* Provinces of *Germanie*. That the Duke of *Baveere* shall haue the *ouer Palatinat* with the *Electoral* dignitie. Moreover the evidencies of their confidence breake foorth, and they had not prudence conceale it: For *Theſes* were dispute at *Vienne* and dedicated to *Ferdinand the third* (*preuento termino*) with this frontispice.

*Austriacum ad specimen si se componeret Orbis
Irent obliqua sidera nulla Via.*

This is as much, as if *Europe* would bee happie, it must receiue the *Austrian* yoke: Herewith they fought closely to convoy the *Election* of the Emperours Sonne to bee King of the *Romanes*, to establiſh an hereditarie tyrannie in *Austria*. This was contraire to his oath at his coronation. And notwithstanding of that promise his Letter vnder his own hand told. That if he had one catholik vote more, they would make the *Impyre* hereditarie to his House, and that *Baveeres* promoting to the *Electors*hip were the fittest meanes so to doe. And how strong their hope was in this point, may bee seene by a Booke of congratulation for his *Election* to bee King of the *Romans*, as though the matter had beene done without controlement: And the Iesuit *Scambato*, is not content with *Virgils* words *Magna spes altera Roma*, but to encourage him to attempt, *Aggre- dere*, biddes him enter in, as though the doore of the *Impyre* stood open to him.

Ingrederet, O Magnos aderit iam tempus honores.

Lastlie, they haue put out an hudge Volume with the title of the *Austrian Lawrell*, to tell the world of their *semper victrices Aquilas*; as though they had gotten a piece of that *Lawrell* which the *Eagle* let fall in *Liviaes* bosome

throw;
Their confi-
dence,

Canc. Hist. p
117.
Oſto, An 1621
Praſid, Scipion
Scambat. le-
ſuit, An, 1630
Com, Ratis.
bon. 1630,

Capitul Art.
34.
Epist, ad Zu-
nigam Ann,
1621.

Epist, Anon,

Their tri-
umph.
before the
victorie,

LAVREA
AVSTRI-
ACA.

Impreß;
Ann. 1628

They prophesie our Ruine.

Stella. Luc.

p. 20.

Prætic. apud,
Gold ubi
supra.

(a) Cornel.
præfat Com-
met. in Proph
minor.

(b) Rome pont
& Card. in-
credibili di-
ligentia vacat
re rebus Galli-
cis, &c. Pra-
ctic. n. 3, An.
1573.

But they
should con-
sider olde
prophesies
of themsel-
ues.

(c) Aug Civ.
8. 53.

bosome. But let not him that putteth on his armour boast, as though hee put it off: to sing triumph before the victorie, is foolishnesse, for no man knoweth what the Evening or the next day may bring.

As for the Event concerning us, they prophecy our ruine: Stella spake indefinitely, *Lutherani, qui nunc tam elatè & superbe vivunt tam citissimè erunt absumpti tanquam sal in aqua Ita ut nulla unquam sit reliqua recordatio eorum, sicut nec aliorum hæreticorum qui præterierunt.* The Cardinall of Loraine sayth, That it was neare hand. Some Iesuits haue defined it within an hundreth yeares, as Iesuite Ogilvie in a Conference in the Castle of Glasgowe, Affirming, that within an hundreth yeares after Lutherskything, the Protestants Religion would bee abolished. And now since their Victories in Germanie, they triumph over vs, as over a thing destroyed. So the Iesuite Cornelius (a) calleth our Religio *Calvini hæresin penè evulsam*, an heresie almost rooted out. And Urbane the eight in his Papall prescience doubteth not but that heresie will bee shortly rooted out of France. But they may guesse at the end of their prophecies by the (b) cardinals *Alternative*, for hee with the Pope was perswaded that this would bee done either by Charles the ninth and Philip the second, or else never: Now God hath made him proue a false prophet, for these two Kings are gone, and the trueth of the Gospel is yet shining into the world; and wee doubt not but Urbane and Cornelius shall finde contraire events of their predictions, and possible *Laurea Austriaca* shall succumbe vnder *Arma Suecica*.

This sort of prediction they haue learned of the olde Pagans who not being able to refute Christian Religion by reason, nor expell it by force, tooke them to predictions that it would not last above 365. yeares. (c) But time hath made them lyars. If Papists would looke to prophecies, we desire them with Ierome to remember what is spoken of the purpoured coloured whoore, and the destruction of Babylon
which

which mangre all their futile exceptions, is *Now-Rome*. And if wee would vse a propheticall libertie, wee might advertise the Iesuits, to take heede to the 1640. yeare, that makes the period and Centurie since their confirmation. The *Templars* alledged sinnes are yet secret, even after their cutting off, but the wickednesse of the Iesuits is manifest, and excites Princes to take order with these fire brands of Europe. *Austria* and *Spaine* are as two threshers, beating the Lords Church on the threshing floore; and the Iesuits are as *Smyths*, that prepare their Instruments; and God in his time will pay them all home. But wee leaue these things to GOD, who shaketh the Counters of their hands, who would determine of times, and things to come, as sayeth *S. Austine*. When the slaues of *Rome* conspired, and some Masters were found killed in their houses: The Senate inacted a Law, that all the slaues of that house should bee killed where a Master was found dead. *Senatusconsultum Silanianum*. This Law would fitte Iesuits where a King is killed. But in place of Prophecies, let them take *Count Tillies* presage at *Rodium*, when hee considered his bad successe the former moneths, *felices suos progressus iam claudicare, & placida fortuna aura se non amplius afflari armadvertere dixit*, Hee said that hee perceived his prosperitie to halt, and that Fortune smyled no more on him. So mot it bee to Gods enemies.

Let *Germanie* awake, and see her oppression both in Religion and libertie: Except shee will bee as stupide as the Cardinall of *Lorraine* calleth her. And let all Protestants awake, except they resolute to bee snared by *Papish policie*, to bee blinded by their oaths, and destroyed by their oppression.

God for our sinnes hath suffered them to goe farre on, and they will proceede in all the wicked purposes of their heart except hee stay them: Hee hath begun in mer-

X

cie

*Quid de pur-
purata mere-
trice, & Ba-
bylonis exitu
cantetur in-
tuere Hieron.*

Vbi supra.

*Gallabel. lan.
1632.*

It is time for
Protestants
to awake,

God will de-
liver his
Church in
his time.

Psal. 7. 14

cie to worke deliverances in some parts. It is our duetic to thanke him for that is done, and to pray for a continuance till his Church bee fullie delivered: That the Children of darknesse who haue conceived mischiefe, and travelled in paine, may in end bring forth a lie.

CHAP. XXXI.

That Now-Rome will not reconceale.

Their reconciliation desperate.

AS there is no hope of their reformation, so their reconciliation is desperate: It hath been often assayed, but ever in vaine; and the old saying of Romes taking by Armes: *Roma nunquā frustra tentata*, that Rome was never in vaine assayed, may now be turned to the contraire, *Romana reconciliatio semper frustra tentata*, that Romes reconciling hath ever beene assayed in vaine. Paul the third politicklie set first nyne Cardinals and then three Bishops, to treat of reformation, yet hee minded no such thing, but onelie to gull the world. Though *Wicelius* and *Cassander* were set on worke by *Ferdinand* and *Maximilian*, to draw vp some forme of agreement, and abode still in the communion of their Church, yet they damned these Treatises; and a maine cause why they burnt *Spalato*, was, for that hee held it possible to reconceale the Church of England to Rome.

This irreconciliablenesse is both in the outward peace and in Doctrine. For the outward peace; beside that hath beene said in the former Chapter: Since the Trent Conncell they haue ever beene plotting; and the Iesuits of Princes *Confissaris* turned their *Corycai* and Counsellors the Frogges from the bottomlesse pit, haue stirred them vp to warre: And when they had prepared all things, one (a) of them began

Sciopp. Claß.
Belli sacri
Tici. Ann.
1619.
a) Iesuit. Hil.
Ratisbon.
Ann. 1607.

began the *Alarme* in an Imperiall dyet. *Nunc tempus est hereticorum istorum oppressionem & deletionem maturare: Catholicis nec nervum pecuniam, nec militem, nec Consilia deesse.* Now it is time to hasten the oppression and destruction of these Hereticks: For the Catholickes want neither money, nor Souldiers, nor Councell. There is both their plotting and preparation against vs confessed & it is senselesse not to obserue it: But when all was readie, and the fire begunne in *Boheme*, then *Sciopius* gaue a formall *Alarme*, and intitles his Booke *suasoria de rationibus hereticorum compescendorum*. A *Suasorie* to compeesse Hereticks. And because *Granvellanus* and some other had suggested peaceable counsels to Emperours about Religion, hee bids these moderate counsellors get them gone, *qui mollibus sententijs hereticorum ingenia alere solent in maximam crucem facessant.* And to ground their crueltie to Protestants, he bids Princes count of *Luther* as a diuell, and sayeth, *That wee worship Sathan in stead of God.* This is like the blasphemous calumnies of the Iesuits of *Munster* in their *Credo Calvini-sequarum*, who (a) *assained to vs that wee beliene in Sathan.* Thercafter hee bids destroy all Infants and Children, *percuties in ore gladij & delebis etiam Infantes & pueros.* That is *Magdeburge Modell.* Hee maketh not bones of that, that Iesuits deny: *That it is leasome to cut off Princes that favour Religion.* And in end that it is lawfull to make covenants with *Turkes, Ethnicks, and Iewes, but not with Protestants.*

This is their preamble: Let vs heare what followeth, and that both from the *Popes Consistorie* & the *Emperours Cabinat.* For the first the Cardinals at Rome declare that the Popes designe is to restore the Church of Rome to her wonted greatnesse: And for this end that as the *Palatine* is broken so *Saxon* and *Brandenburge* must also be removed as the greatest staves of their purposes in *Germanie.* And when the French King by their instigation had oppressed the

Gasp. Sciop.
Class bell s.
cri, An, 1619.

ibid. in pre-
fat.

Diabolum
pro Deo colunt
ibid cap 2.
(a) Credo in
Diabolum Or-
cipotentem.
Scioppius. ibid

ibid cap: 19.

Rome inten-
deth our de-
struction.
Aphorism.
Cardinal,
1613.

Comment. in
in Proph. min.

Urban 8. Bre-
vi. Ludovic.
13. Apr. 1628

So doeth
Austria.

Scipio. Scamb.
Epist. ad Fero-
dumand. 3.
Nazian Me-
nod.

(a) Coleudi
Numinis dis-
ciplina infe-
rat volētibz,
aut imponat
in vitia.

Scip. ibid.
Epist. dedic:
(b) Lib. 5. c.
14. & 20
Ferd. Epist. ad
Zunig. Ann.
1628

Protestants of France, the Iesuite *Cornelius* at Rome, not content to praise him for it, (lest wee should doubt any longer who are these spirits, who stirre vp Kings to battell) stirreth vp Princes to persecute other Protestants *Agite Principes generosi, pergitte magnis animis, opus felicibus adeo auspicijs captum conficite: Paribus studijs res bellem Calviniharesin. penè evulsam stirpitus ubilibet eradicat.* Goe to generous Princes, set forward with great courage, Perfect the worke begunne with so happie successe: And with the like zeale, roote out everie where the rebellious heresie of Calvine. And least this seeme to bee the humour of a privat Doctour. Their infallible Doctour *Vrbane* the eight breaths the like crueltie to that same young King after his taking of the *Rochell*, that hee would goe forward to hunt the rest of these fierce beasts, (the *Hugonotes*) out of their denne, and destroy them all utterlie.

And from *Kienne* they declare, that they minde no peace, but to destroy Religion by force. For the Iesuits vnder the fable of *Abaris* the *Hyberborean* (far worse applyed than *Nazianzen* did) stirreth vp the Emperour with his *Arrow & Oracles*, to propagate the truth by force as well as by reason. *Et (a) norit ad propugnandum cæleste dogma non minus ferri aciem quam ingenij acumen adhibere.* And that a Prince must vse *Appolloes* arrowes, and know that heavenly doctrine is propugned, no lesse by the edge of the sword, than by quicknes of *Ingyne*. This is another sort of argument, than *Christ* taught his Disciples Of old it was said, that Faith should bee propagate not by *Armes*, but by arguments, not by blowes, but by words: For who will compell me (sayth *Lactantius*) (b) either to believe what I will not, or not to believe what I will? But let vs heare the Emperour himselfe declaring his intention, *Ad extirpandas sediciosas factiones, qua Calvinistica potissimum factione fovetur: Io roote out the factions of the Calvinists.*

Beside these wee haue evidences of their irreconciliable

blenefse from their *Pacificators and Scioppins*. Their Pacificators were set to worke by authoritie, to colour their crueltie by a large Volume. They saw the *Pacification of Passau* which was ratified at *Augsburge*, condemned them of crueltie and perjurie: It provided peace of Religion, that none should molest or invade other for their profession. And that the peace should haue the owne vigour, *usque ad finalem compositionem*, untill a finall composition. But when they saw that they prevailed, they set these Lawyers to worke to put an Orleand glosse vpon the Pacification, and to make men belieue it had no force: Their speciall reasons are, that the peace was not concluded by way of a Pragmaticall sanction, but of a covenant rising of necessitie for the time. That the Emperour is not bound to it, nor the Bishoppes. That beside the case of necessitie there was also feare, & vim inferens non meretur ut ipsi promissio seruetur. And lastlie that it is null in it selfe; Because the Pope did not approue it: Thus they elide that solemne Pacification which held *Germanie* in peace for sixtie yeares and more. Others lay the like, that the peace was not valide. That it expyred at the publication of the *Trent Councell*. That it was onely till the Catholicks had expedie their businesse (that is their plotting against vs) & postea hoc unum bellum contra sectarios administrarent, they would follow out this onelie warre against hereticks. All the time of their practise the treatie of *Passau* was taken to compryse both the *Publicke and religious peace*: But now when they thinke they haue prevailed, they cure their tyrannie with distinctions. That it was not a *Sanction* but a *transaction*: And that the *Publicke peace* did not touch the *religious peace* but *materiallie* and by accident, where as *formallie* they are *diuerse*, yea, *adverse*. These are shifts to colour perjurie and oppression.

As these Pacificators were set to worke, to loose the bands of the stablished peace, so was *Scioppinus* to propone a new forme of Peace with his two Bookes, the one of the Consultations of Peace vnder his owne name: The other

They damne former Pacification,

Compositio Pacis.
Pax Augustana Art. 1.
Ibid. Art. 11.
Compositio Pacis, pag. 12
13

Pag. 7.
Pag. 11.
Pag. 152.
Pag. 147.
& 149.

P. Windel.
de extirp. heres.

Compos. Pacis 551.

They faine a new peace.
Consult. pacis.

*Fundamenta
Pacis annu-
ente Pontifice
& assentiente
Imperatore.
August, Ann.
1631.
Consult, p. 143
57. 71.
But it is our
revolt.*

*Or else our
destruction,*

Ibid. 139, 140

is of the *Foundations of peace* vnder the fained name of *Theophilus Sanctafidius*, or rather *Miso-theus nulli-fidius*.

First, hee confesseth that the wickednesse of their *Cleargie* gave iust scandall to the Protestants. *Fundament. pag. 48. 157.* Next, that their reformation would be a speciall meanes for our conversion. *Consult. 50. 57.* And that many other commodities would follow. *Ibid. 70. 71. 72.* Then going alongst inquiring the meanes of peace hee damneth two. The first is *Disputes or conference* of learned men on both sides. *Fundam. pag. 122. 125.* The other is *transaction or toleration* such as was made at *Passau*. *Fund. p. 126. 137. 155.* Thereafter hee commeth to positive meanes of peace which must bee a *Nation* allcountell in *Germanie*. *Consult. p. 59.* But such a one as shall urge the obedience of the *Councell of Trent*. *Ibid. p. 61.* Heerewith hee setteth downe a short *Catechisme* to bee imbraced of vs as the speciall ground of peace. *Fundam. p. 4.* Wherein is the *Divinitie of their Traditions*, the *infallibilitie of the Pope*: The *five bastard Sacraments*. *ibid. p. 16. 17.* The *Immunitie of the Cleargie*, and the *Popes Monarchie*. *p. 14.* *Impunitie to the Pope and Cleargie* were they never so flagitious. *ibid. p. 34. 35. 36. 40. 48. 50. 51. 54.* But because these may proue weak meanes to worke this peace, therefore his last is the *destruction of Protestants*: If wee will not imbrace such a faith, to make vs as *Sisera, Zeba, and Zalmuna*: And so hee praiseth the Duke of *Bavere*, and Count *Tillie*, comparing them to *Gideon* and *Barac*, for destroying Protestants as *Canaanites* and *Midianites*. *Barac imitatus est Sereniss. Princeps Maximilianus Elector, &c.* ———— & comes de *Tillie* vir admiranda non minus innocentie & sanctitatis, quam fortitudinis & fidei, verusque astatis nostra *Gideon*, & rei Catholica in *Germania*, propugnaculum. In all their doings they pretended peace, but intended warre, and our ruine. So the Duke of *Bavere*: *Nos nihil nisi pacem publicam quareres*: And yet his owne father

ther giveth him the lie, professing that hee feared nothing more, than a most filthy peace, if they should embrace the conditions proponed by the King of great Britaine. Sed timeone in propositas ab *Anglo* inducias ruant, ipsam denique turpissimam pacem.

And the Emperour in his Oration at *Regensburg*: though the first part of it was a *suasorie* to peace, yet the five remanent Articles were all of warre: The excluding of Count Palatine for ever, the curbing of the *Hollanders*, the compeeing of the King of *Sweden*, &c. Therefore one defined well the proper notion of their peace, *Pacem vocabant domus Austriacae dominationem, & contra turpem servitij patientiam*, they called peace the domination of the house of *Austria*, and on the other part, a vile patience of slavery, and withall Poperie set vp againe. And *Scioppius* like himselfe cut them off, *donec ex hereticis fiant Catholici seque Pontifici subyciant*, till they fall down at thy feete, and of Protestants become Papists, and subject to the Pope; it is such a peace as the *Spartans* promised to the *Messenians* if they would depart altogether out of *Pelopponesus*. So doe their Pacificators to Protestants if they will change either *Religionem* or *Regionem*. This is like *Edom*, *Raze it, raze it, from the foundation*. And wee may say of them with *Tacitus*, *ubi solitudinem faciunt, pacem appellant*, they call it peace, where they haue wrought desolation.

This is the plat-forme of their Pacification, which if any will so blind himselfe as not to see, wee must say of him as *Cardinall Caietane* said latelic of the *Parisians*, beholding these superstitious people thronging on him for a blessing, hee whispered these words in stead of a blessing, *Quandoquidem hic populus vult decipi, decipiatur*: Since this people will bee deceived, let them bee deceived.

If it sceme strange how *Scioppius* who founded the bloodie

Gul. Bavar. Cancelli, Hist. p. 126.

They pretend peace, but intend warre.

In Comit. Ratisbon.

Anonymi. Ep. de Comit. Ratisbon.

Classic. cap. 1.

Psal. 137.

Their peace is Ludification.

No conde-
scending in
Doctrines.

Gelasius.

(a) Bellar de
Laic. cap. 19

Bernard. sen-
tent
Cyprian. de
lapsis.

They seeke
our Paliso-
die.

Melanthon.
Cousil.

Si pacem po-
stulant. arma
deponant. Cy-
prian.
August. Serm.
Temp. 166.
167.

bloodie Alarme to the warres turned a Pacificator. Let them consider *his alarme & pacification are alike*, for in the first like *Alecto*, hee stirreth men to battell: In the other like *Erinnys* hee killeth them either by *heresie*, if they yeelde, or by *crueltie* if they resist.

But if they seriously minded *condescending or agreement in doctrine*, wee answer them as *Gelasius* did *Emphemianus* an Hereticke who desired that hee would condescend. *Whereas thou sayes, wee ought to condescend unto you, thou grants that you are fallen and descended to the pit of error*

— And you would haue vs descend from our hight unto you: But wee rather request you that yee would ascend with vs from your errors to the eminencie of our truth. This should the more moue them, because they turne it to their owne vse (though (a) preposterously) *There is no agreement betweene light and darknesse*, and Bernard sayth, *That inter Babylonem & Hierusalem non est pax, sed bellum continuum*. And Cyprian. *non est pax illa sed bellum; nec Ecclesia iungitur, qui ab Evangelio separatur*.

This was *Melanthons* wise Observation: There was none in his time either more able to *indge of controversies*, or more calme to *incline to peace*: And yet after manie Colloques for agreement hee gathered this conclusion, *that while the Papists treat of mitigation, Nihil aliud quam palinodiam nostram requirunt*, They seeke nothing but our recantation: And I adde the other part of the *Alternatiue*, that if they get not *palinodiam* they seeke *panolethrian* our utter destruction. But I say to them with Cyprian, if they seeke peace, let them lay aside their *Armes*. For (as *Augustine* saith) *Negat Deum Patrem, qui pacificus esse contemnit*: And againe, *non potest concordiam habere cum Christo, qui discors esse voluerit cum Christiano*: Hee denyeth God the Father who will not bee a peace-maker. And hee cannot haue concord with Christ, who will bee at discord with a Christian.

And

FOR PRINCES AND POPES.

171

And yet lest wee seeme too rigide, wee agree to such a condescending as may be elicite out of a Friers sermon at Lyons, *Nothing* (sayth hee) *holds vs at discord with Hugonots, but this unhappie word, solum. For wee worship God, and Saints, and Images, but they worship Deum solum. G O D alone; Wee take both Scripture and tradition for the Rule of Faith and manners; but they tak Scripturam solum, Scripture alone. Wee take good works in iustification, &c, but they take fidem solum, Faith onelie; Wee take with Iesus Christ the Saints for our Mediators, Intercessors and Saviours by their merits and satisfactions, but they take Christ alone, &c. If then they will come to our solum to worshippe God alone in Christ, and rest on him as our onelie saviour, then wee will agree. When Agrippa advised Augustus to lay downe the Impyre, Mecenas dissuaded him, hee followed Mecenas. So the Pope, though hee pretend a loue of peace and reformation, yet hee keepeth still his Monarchie and proues more like Iulius Cesar, keeping the Dictatorship, than like Sylla in laying it downe.*

Sceing then the *life and beeing of Poperie* is the *Deformation* of the Church, and her *Reformation* is the *destruction* of Poperie, and they are alreadie both *iudged of G O D*, and *sentenced* in his word to *consumption* and *Abolition*; and the hand of Providence goeth on in the execution of that sentence there is neither ground to *treate* for *reconciliation*, nor *hope* to *attaine* to it. Or if wee will *treate* of it, wee *accuse* the Lords *sentence* of *iniquitie*, and his *execution* of *rigour*. Let *Babell* then bee vnder her *linne*, and *punishment* begun and *approaching*, and let all that loue the Lord Iesus *separate* themselves from these *wicked men*.

The right
condescen-
ding.
*Iunius de Ec-
cles.*

Rome shall
bee deser-
ted.

Y

A CON-

A CONCLVSION Exhortatorie to Princes.

*Plal. 2.
Princes are
Gods instru-
ments to pu-
nish Anti-
christ.*

Apoc. 17.

*Romes dittay
Apoc. 17.
Apoc. 18.*

*a) Ant Roma,
ant. Roma,
Spalat,*

I Turne now that speach (which they abuse) to you, *mōst sacred Princes. Bee wise O Kings, bee learned yee Iudges of the earth:* Christ Iesus whom yee haue long pursued by Antichrists direction, when hee might destroy you, calleth you to *repentance*, to change both your *mindes* and course: Your *Mindes*; to know that *prosperie is that foretold Apostasie*, and that the Religion which yee persecute is the truth of God. And your *course* that since blind zeale (the companion of false Religion) hath made you thinke it *good service to God to destroy his Saints*, you would turne your power for the service of the Lambe, of whom yee haue it, and both revenge Gods quarrell, and your owne *upon the Beast*.

Consider how GOD setteth downe his *Dittay* and *Doome*; His *Dittay* in *Idolatrie, Filibinesse*, and *about all the blood of the Saints*. Rome was ever bloodie & the *Mathematicians* observed, that when her ground-stone was layed the *Moone was in cauda Draconis*, to tell that all her changes in *rysing, growing, standing*, would bee in the c ueltie of the Dragon: And soone after, *Romulus wet her wals with his Brothers blood*: Shee turned the earth in a Butcherie by warres abroad: And her *Gan es* at home in the Theater, were bloodie: Shee shed the blood of the *Saints* in her persecuting Pagan Emperours: And lastlie, sheddeth the bloodie of the *Protestants* by her *Antichristian head*: *Ierusalem* was guiltie of the blood of all the Prophets, because they succeeded the Murthers in malice and crueltie: And *Rome* succeeds *Ierusalem*, and exceedeth her in persecuting Christ: (a) All blood of the

the

the Saints is shedde either in *Rome* or by *Romes* authoritie: Shee hath shedde more blood than *Ninivie*, *Babylon*, *Shusan*, and *Ierusalem* it selfe.

Her *Doomie* is, doe to her as she hath done to you: And what she hath done to you, your Soules & Thrones may feelee. For beside your soules killing, the Pope hath overthrowen the Maiestie and dignitie of *Impyres*. Shee denuded you of Kinglie Authoritie when shee exposed your Sacred Persons to the contempt and violence of the basest Villanes: Shee ate up your flesh, not so much in catching the riches of your Kingdomes, as by nesting in your bosome, like a Viper to destroy you: Shee burnt you with the fire of excommunication, raising such combustions that your Countrie and Courts were divyded. The Sonne set against the Father, (a) as *Henrie the fifth* against *Henrie the fourth*, to pursue him to death, and after death to deny him Buriall. Therefore this is her recompence, that you make the Whore naked, ate up her flesh and burne her with fire.

God hath sentenced her, and there remaineth no more but execution: Though wee rest on none but *Scripturall Prophecies*, yet their owne Prophets foretold their ruine: For *Hildegardis*, and *Catharina Senensis*, (whose contraire visions *Delrio* (b) laboureth to reconceale) *Brigitta*, telleth them of their destruction: (c) What ever bee the force of her writ it must be *Canonick* to them, (d) since *Boniface* the nyenth hath cannoized her, and *Martine* the fifth confirmed that canonization, and their later writers as *Chemensis*, (e) *Capistranus*, *Aytinger*, &c. haue spoken broadlie, That *Rome* shall bee ruined by the *Almaines* and the *French*.

As God calleth and commandeth you to doe it, so you are bound to it by these two bonds wherey they presse you most, your *Baptismall* initiation and *sacred oath*: In *Baptisme* yee were initiate in *Christian faith*, and not in *Antichristian perfidie*; And the substance of your oath is to defend

Romes
doomie, and
destruction.
Matestatem
& dignit imp-
peris evertit.
Onuph Vis.
Greg. 7.

(a) *Epist. Sig-*
ibert ad Pas-
chal 2.

Apoc. 17. 16.

The prophesies of it.

(b) *Disquis.*
Magic.
(c) *Revel. L. 1*
cap 41.
(d) *Cardin. de*
Tur Cremat.
prafat. Revel.
Brigit.
(e) *Onus Ec-*
clesie.
Princes are
bound to
performe it.

(a) *Baron,
Genebrard,
Stapleton,*

(b) *Ne pro lu-
ce tenebras,
pro die noctem
mortem pro
salute sumatis
Cypri Epist. 40
Their iniu-
ries requite
it.*

Matt. Paris.

*They ne-
glect others
in their in-
juries.*

*Barcl. pietas
fol. ult.*

defend Apostolicke and primitiue trueth and not the yesterday. novelties of Rome: Their own (a) Patrons grāt that in the middle ages they were *Apostaticke* and *Apostatick*, but since, we never find their reformation or amendment: The error of time confirmed by badde custome hath made men mistake these Notions of *Christ* and *Antichrist*, *trueth* and *untrueth*, and so to misplace their affections and actions about them, but open your eyes to the light God offreth in his word, and your better informed mindes shall reforme your affections, and rectifie your actions, (b) least you *take darknesse for light, night for day, and death for life*, that you may forsake *Antichrist* and heresies, and ioyne your selves to the *Lambe*, and his trueth in the reformed Churches.

Or if you will not take Gods cause to heart, nor bee moved with these bonds, let your *Life and Crownes* move you: Though hee vnder a *Iudiciall hardnesse* bee senselesse of the guiltinesse of his vsurpation, yet be not you senselesse of these indignities: He maketh you to fight against your selfe in his quarrell, while hee abuseth your power for the maintenance of his greatnesse to the overthrow of your authoritie: Remember hee is *head of that Court*, whose *Ambassadors* boasted in England, that they served at that Court, which commanded both other *Kings* and their *Courteours*.

It hath ever beene your fault to neglect the *commoun cause of Princely authoritie*: There is nothing more sloothed than that that is pleaded by many: When any one Prince was *thunder-beaten by Iupiter Capitolinus*, hee exhorted other Princes, that they should not betray the *commoun cause*, but all in vaine: For the ruine of one made a prey to many: Therefore they suffered the *present storme* to passe over, and that because by a wicked *purchas* some *accession* came to their state. This was specially when a great Prince was broken, whose greatnesse was feare-
full

full to them all: *The Emperour was most left in the sturre, while smaller Princes thought it their securitie, if he were redacted to that state, that hee might not rise to the greatnesse of his Ancestors.*

It is tyme for you to awake, when their flatterers pittie your injuries, and the Iesuits admire your patience. *Petrus Ferrariensis* (a) marking how the Pope insnared you to inlarge his owne iurisdiction, cryeth out. *But alace miserabile Emperours, and secular Princes, who suffer these things and make your selves slaves to the Pope; and see the world by infinite coufanages abused, and yet you thinke not of a remeede:* And where the Iesuits please to bee free, they wonder *fatuos* (b) *fuisse veteres Imperatores, & imperij nostri ordines qui sibi tanto cum dedecore, ora sublini a Papis sustinuerint,* that Emperours and the States were so foolish, as to bee gulled with Popes.

Wee haue better cause than *Athanasius* to say, *Iam Ecclesia tempora oculatos, & operosos Principes requirunt,* that the tymes of the Church require seeing and doing Princes. He had to doe with the *Arrians*, but now the *Antichristia* Myserie rages. God hath given you power; open but your eyes to leade you in the vse of it. *How long will it be ere yee awake to see how hee hath first led you from God in superstition, and now leadeth you against God in persecuting of his Saints.* Consider how *Maximinus* (c) the Emperour was stirred vp to persecute the Church by *Pagane Priests* vnder hope of great successe: But when hee saw himselfe overthrowne by *Licinius*, hee destroyed his instigators as deceauers. The Pope and his Cleargie haue set you on this last bloody persecution: God will disappoint you, and turne it to your shame: It were your wisdom to avenge you of your seducers.

I looke on other Princes, who haue shaken off his yoke, as *England, Scotland, Denmark, Sweden, &c.* Their Kings know none aboue them vnder GOD: They are honoured,

Papists lament the faintnesse of Princes.

(a) *Prætic iuris sed heu miseri imp & Principes seculares, &c.*

(b) *Goldast. Replie. præfat.*

Our time craveth doing Princes, *Athanas. Ep. ad solis.*

(c) *Cent. 3. L. uen. col. 28.*

Protestant Princes are free Princes.

(1) *Marta.*
iurisd, lib, 1.

an I obeyed of their subiects, without reflecting upon any other power on earth You reigne but *precario*, as *Titulars*, and they count you but as *Kings of the Chesse*. Neither (1) dare you rule your Subiects as free Princes: Neither dare your people obey you as such. The terrour, at least the credulitie of the Popes Transcendencie, limiteth your power, and looseth your people to rebell. *Receave Christ in his Gospell, and set up his Throne in your lands as they haue done, and then you shall finde both the sweetnesse of the Grace of the Gospell, and of a free and vnderpendent government.* Gods Trueth amongst vs (Protestants) maketh vs not onely to congratulate our happinesse in our free Kings and Churches, but also to commiserate your estate, when wee see Gods image in you great Princes, so shamefully abused by a deceiver. You cannot be both *Popish* and *free Princes*: The verie Notion of *Poperie* subiecteth you necessarily to *Hildebrands* vsurpation. Renounce *Antichristian tyrannie*, and come to *Christian libertie*, and you shall finde both grace for your persons, and glorie to your government. Augment the Popes plunges, and while that *Iuglar* knoweth not which of you to keepe, let him feele the revenging power of you all.

King James
 a warner of
 princes.

You got many exhortations of this kinde from *Preachers* and *Theologues*, but you haue heard them with close eares: Therefore God hath sent you latelie a royall premonition from the Pen of the King of great Britaine. The suggestions of Subiects found little accesse, and as little regard at your hands: But the Counsell of a King to Kings, and that in the matter of a *Kinglie* authoritie, is more weightie. Trueth is trueth and powerfull, who ever speake it: But Trueth in the quarrell of Kings proposed by a great and wise King, will find more accesse, than private suggestions. The royall Genius which is one in Kings, maketh them to haue a sympathie, speciallie where their common cause threateneth a common danger.

Let

Let none bee so simple as to thinke they will either *repent their whole course, or relent its extremitie*: Though they haue found, and (*ere it bee long*) may find a great dash, yet they will but temporize, and *suing peace, turne to more deepe and deadlie plotting*. They thought all their own at the *Smalcaldicke warre*, and when God brake their forces, they simulat a pacification, yet they were ever plotting a new persecution. If GOD shall disappoint them of their cruell intentions (*as in mercie hee hath begunne to doe*) yet ere it bee long, they would fire *Europe* with a new and greater combustion. *Antichrist may bee destroyed; but mollified or tamed can hee not bee*: Their Romish temper is vncapable either of the change of repentance, or the mollifying of moderation.

The curbing of the Popes insolencie is no more *injust and necessar in it selfe than faceable to you*: Romes native cruelty caried ever the cause of her ruine in her bosome. It was noted as ominous in olde Rome, that when they beganne first to execute that *Romane censure interdicere igni & aqua*, their *Atrium* or great Court was burnt with thunder, and so since Popes began to play vpon Princes with their ordinance of excommunication, their state hath beene broken: When *Boniface* the eighth would take on him the *Habite, Sword, and Ensignes of the Impyre*. *Philip of France* composed that insolencie shortly, and made him die in exile and greiefe: And how much their power is broken, *since Luthers time, the world seeth*: King *Henrie of England* deposed his Kingdome from the Pope, because *Clement the seventh* impiously denied to deposite him from his incestuous *Queene*, to whom *Iulius the second* dispensation tyed him. *Scotland* in the minority of her *Princesse*, proved both *Maier and masculous* in shaking off the Popes yoke: *Denmarke, Sweden, and manie Princes of Germanie* haue cut his wings in their Dominions.

What an angrie King can doe to him, was lately scene

Their hardnesse will not repent.

Pau! Vindek de exstirpand, hares,

The Popes curbing is faceable.

Platin Vit. Bonifac 8.

Philip the second, his threatening in killing the

Philip the
second his
threatning,
killing *Sixtus*
the fifth is o-
minous.

Novus homo

pag. 4.

Bulla (a), 2.

Barclai Epist.
ad Lector.

The Romans
haue curbed
the Pope.

(a) *Platin, vit*
Gregor. 7.

(b) *Perpetua*
per annos quin-
quaginta in-
ter Populum
Pontificesq.
discordia civis
lis fuit. Onuph
annus ad vit.
Clem 3.

scene betwixt *Philip* the second, and *Sixtus* the fifth, Car-
dinall *Estensis* the ruler of the Consistorie, promised to
make him Pope if hee would never promoue *Hieronymus*
Mattheus, but beeing chosen Pope, hee made *Hierony-*
mus a Cardinall, and so *Estensis* sent his hand-writ to
Philip the second, to proue his *periurie* and *Symonie*: here-
vpon *Philip* minded to call a Councell to processe him for
these two crymes, and declare the nullitie of his Election
according to their Lawes: But while *Sixtus* is grieved
for the intended processe, and devising a revengfull ex-
communication against *Philip* hee contracted a fever, and
dyed. If that sturre had gone on, possiblie the Pope had
beene curbed, or *Spaine* reformed, to bee as eminent in
true zeale, as now *pertinax* in superstition: But Gods time
is comming: And seeing the republick of *Venice* gaue him
a wound which hee can not cure; What may not you
great Princes doe, whose glaining is greater than the vintage
of *Abiezer*?

As Princes and Republickes, so his owne Romans haue
curbed his pride: And God set vp barres to it so soone
as it began to overflow, for *Cincius* (a) a *Romane*, com-
pessed *Hildebrand* in Rome, while he was abusing the Emperor
in *Germanie*, and when *Alexander* the third, by his Le-
gate was disciplining *Henrie* the second for *Beckets* cause,
the Romans had expelled him out of Rome. And *Onuphrius*
(b) marketh, that for the space of fiftie yeares from *Celestine*
the second to *Clement* the third, the Romans did so intreate
the Popes, that some of them died for displeasure, others were
almost killed in tumults, and a third sort were banished; and
that in their heate of vsurpation over Kings. God here-
by was both taxing the feeblenesse of Princes, and teaching
Posteritie, the possibilitie of the Popes curbing. His Brieves,
Bulls, and Legats, did more in Kingdomes, farre distant
than his owne presence could doe in Rome. Hee domni-
neered absolutelie abroad, while hee fought at home for the gos-
vernment

vernement of the Citie, and safetie of his owne life.

Gerson hath made his curbing problematicke, and it is your part to turne his probleme in effect. The Apostle describing *Antichrist*, taketh some part of that Description from Nero, whose tyrannie hee saw, and *Vespasian* (the reformer of *Neroes* wickednesse) pulled downe the golden Head hee had set on the Collosse, and in stead thereof placed the image of the Sunne. It were good service to God, to pull downe that head, that hath lift it selfe above the Church, and is the life of heresie and schisme, the impediment of reformation and of peace in Europe; and in his place to make the Gospel, the image of the Sunne of Righteousnesse to shine cleerlie.

Saint *Austine* (a) telleth you from your owne Lawes, that they who will not in peace worship the God of peace, *nihil nomine Ecclesie audeant possidere*. And thereafter, If Princes doe not so, *Quo modo possunt Deo rationem reddere?* How shall they giue a count to God? But *Baronius* is more legall, *Eficiendus ut Latro*, hee is to bee cast out as a thiefe, who in an evill conscience possesseth that which is not his owne. *Io. de Rupe scissa* telleth you the way in his Parable, that when a naked bird was busked by other birds, shes became proude, and beate them: Therefore they tooke back their lent feathers, and left her naked. Take backe againe your profuse donations, wherewith you haue busked the Pope, and then, *moveat cornicularisum, iustusvis nudata coloribus*.

If hee bee redacted to an Apostolicke Preacher, his Cardinals wil return to their primitive charge in *sepeliendis mortuis* in celebrating the Funerals of the defunct popish Synagoge: Rome hath bene twentie times taken since Christs dayes (a) And Charles the fifth, tooke it last, in shew for a Revenge, but indeede to found his Monarchie. Why may not ye in the zeale of God destroy the whoore to vindicate your owne Monarchies? God hath foretold Babels destruction, and it will certainly come to passe:

Z

The

Hee shall be
finallie cur-
bed.
Gerson, de uni-
ferib, Papa.

The best
way of his
curbing.

(a) *Tractat. 8*
in *108an*,
161d. Tract. 11
(b) *Baronius*
An 1580 n. 20

Froissard. vol.
2.

(a) *Antiquit.*
Regum.

A Conclusion exhortatorie, &c.

Romes finall
destruction.
Revel. 17.

Jerem. yf 11.

Exhortation
to Papists.
*Decorati igitur
estis & vana
gloria licet pro-
videte—Ad
vera Religio-
nis candidam
lucem de pro-
funda & ce-
nebrofa. Cyp.
Cyp. ad Demetrian, in
fine.*

And to the
Effect to for-
sake Babel,
Revel. 18. 4. 5
5. 2. 21.

Isaiah 19. 1. 2

The time thereof is both fixed and knowne of God alone. And at that time hee will not want instruments; for hee will put it in the hearts of Kings to fulfill his will. For they will make bright arrows, and gather the shields; because the Lord hath raised up the Spirit of the King of the Medes: For his device is against Babylon to destroy it; because it is the vengeance of the Lord, the vengeance of his Temple.

To the Pope and his willfull adherents, I speak as Cyprian did to Demetrian, Provide for your securitie and life, while you may: Wee offer to you the wholesome gift of our counsell—And wee exhort you, while yee have occasion, and are alive, to satisfie God, and come to the pure light of the truth, out of the deepe and darke night of Superstition. Wee envy not your prosperitie, wee render you love for hatred, and shew you the path of life, in recompence of these torments, yee inflict upon us. Believe, and live, that yee who persecute us for a time, may reioyce with us for ever.

I close with Gods command to the elect people who for a time are captivat in Babylon: Come out of her my people, that ye be not partakers of her sins, & that ye receive not of her plagues: And his command to you Kings, Reward her even as shee hath rewarded you, and double unto her according to her workes, in the cup which shee hath filled, fill to her the double. Therefore, let her plagues come in one day, that as the Angel speakes, Great Babylon may be thronne down, and found no more, as a milstone cast into the Sea. That all the Saints may have matter to sing. Halleluiah, Salvation, and glorie, and Power unto the Lord our God: For true and righteous are his Judgements for hee hath judged the great whore, which did corrupt the Earth with her fornication, and avenged the blood of his Servants at her hand.

A M E N.

Do illis eruditionem: Do doctrinam: Sed fidem & religionem nunquam coluerunt. Cicer. de Grec.

